UNITED CHURCH HERALD

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VOL. 2, NO. 12 JUNE 4, 1959

A DECISIVE CHAPTER IN CHURCH HISTORY

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FROM THE CO-PRESIDENTS' VIEWPOINT

RECENTLY I had two impressive experiences in Hawaii. One involved a minister discharging his primary duty of preaching the Word. The other had to do with seventy-one laymen also busy at their jobs.

On a Friday evening I was invited—in a matter-of-course fashion—to speak the next day to the laymen of a church who were to gather for their regular monthly meeting.

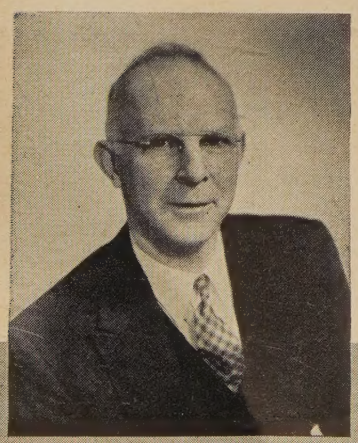
In an equally matter-of-course fashion I accepted and asked what time I would be picked up at my hotel. "I think 5:30 should be about right," my friend replied.

Though I had been somewhat surprised that the meeting was to be at 5:30 on a Saturday, it was not until my host inquired if I needed an alarm clock that I began to understand that the group was to meet at 6 in the morning. And this was a regular meeting, mind you!

One Sunday I went to the historic Kawaiahao Church in the heart of Honolulu. It was organized in 1819 by Hiram Bingham, that intrepid American Board missionary who later translated the Bible into Hawaiian. Dr. Abraham K. Akaka is now the church's beloved minister.

When it was time for the formal service of worship to begin Dr. Akaka, accompanied by his deacons, approached the pulpit, but not until after he had removed his shoes did he enter. For many years no man has stood in the pulpit of the "Westminster of Hawaii" without first having taken off his shoes.

I have no "reformer zeal" to see all laymen's groups in the United Church of Christ start their church duties by 6 in the morning. The fact is, I rather hope that future meetings I attend are not convened quite so early. But I confess that I found symbolized in that Hawaiian laymen's meeting something I should like to see characterize lay members of all our churches. The determination of the Hawaiian laymen to get at their religious responsibilities before starting their daily chores gave them a right perspective for the rest of the day. Churchmen who come to their religious tasks early in the day have admirable predecessors.



Many of the greatest events in the Judeo-Christian tradition were consummated early in the morning. Look through your Bible noting the things that happened to religious men who rose early in the morning. Among them were Abraham, Jacob, Moses, Joshua, David and Jesus. And the whole world knows what occurred once and forever "on the first day of the week at early dawn."

I would like it if we could "spiritualize" this experience and settle for the moralism that we should always remember to put our duty to God before everything else. If we cannot do that, let us do it the hard way. Let us literally get at our business of being Christians early in the morning.

There is no enthusiasm in me for a pattern of ministerial conduct that calls for a preacher actually to take off his shoes on Sunday morning before stepping into his pulpit. Admittedly, I would find it considerably uncomfortable.

On the other hand it may well be that the minister should be uncomfortable when he stands up to preach. It is certain that the custom followed by my friend in Honolulu indicates an attitude of mind and of heart that every preacher should have when he undertakes to "break the bread of life." To stand before the Holy Scriptures is to stand on holy ground. It is no occasion for "peacockishness."

I would like it if all ministers of the United Church of Christ could "spiritualize" this matter and remember that when they stand in a pulpit to preach the place where they stand is holy, and that unless God be pleased to bless them with wisdom they will speak into the air and not to men's hearts. If this be impossible, then let us do it the uncomfortable way. Let preachers literally take off their shoes when they stand on the holy ground of privilege to preach the Word.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

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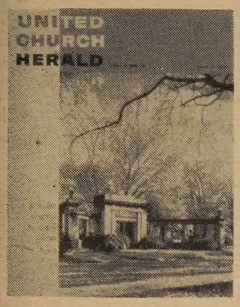

COVER STORY: All delegates and visitors to the second General Synod of the United Church of Christ at Oberlin in Ohio will soon see the Memorial Arch.

Erected in 1903 on Tappan Square in the heart of the college campus it is a memorial to the missionaries of the American Board of Commissioners for Foreign Missions who suffered martyrdom in China during the Boxer Rebellion. Most of these missionaries were Oberlin graduates.

The Memorial Arch is the only structure in the square but a dozen of Oberlin's buildings face directly on it. Tappan Square is the equivalent in size of twelve regulation football fields. Photo by courtesy of the Oberlin College News Bureau.

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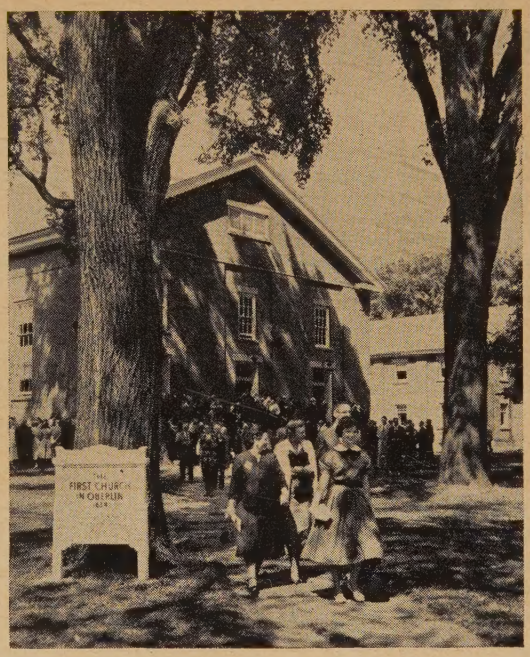
A Decisive Chapter i

will be written at Oberlin, Ohio in Jul

AN EDITORIAL



Left: Hosts for meeting will be First Church in Oberlin and the Rev. Joseph F. King.

Right: Most General Synod sessions will be held at Finney Chapel on Tappan Square.

When church historians set to work recording the most significant events of twentieth-century Protestantism, they may well decide that the second General Synod of the United Church of Christ merits a special chapter of its own!

Real Ecumenicity

Their report will note that in Oberlin, Ohio, during the second week of July two formerly independent Protestant communions—having previously proclaimed their oneness within that *Una Sancta* to which all faithful Christians belong—took further and unexampled steps toward real and meaningful ecumenicity. And they did so, the chapter will indicate, to help restore Christ's broken body to its long-lost wholeness by constructive actions leading to a genuinely united fellowship.

The very setting of the forthcoming General Synod—on the campus of one of the oldest and most illustrious Midwest colleges—is significant. It was at Oberlin College in 1871 that Prof. Samuel Colcord Bartlett, addressing the delegates to the first National Council of Congregational churches, declared:

"We refuse to be a sect and we are loyal to the common faith. We will not let our peculiarities be a bar to the union of the separated parts of Christ's divided church."

As though fulfilling that prophetic Oberlin declaration of almost fourscore and ten years ago, the 740 delegates of the E and R and CC communions attending the second General Synod will immediately find themselves confronted by and involved in the ecumenical concerns and evangelical character of the Oberlin assembly.

Preacher for the Sunday morning observance of the Lord's Supper on July 5 will be Dr. Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ). Dr. Cook is noted for having long favored study of the possibility of the union of his denomination with the United Church of Christ. Liturgists will be Dr. James E. Wagner and Dr. Fred Hoskins, co-presidents of the United Church of Christ. In this service of Holy Communion delegates will be looking beyond themselves to God's power for guidance and direction, asking divine counsel and blessing as they prepare the way for the United Church of Christ.

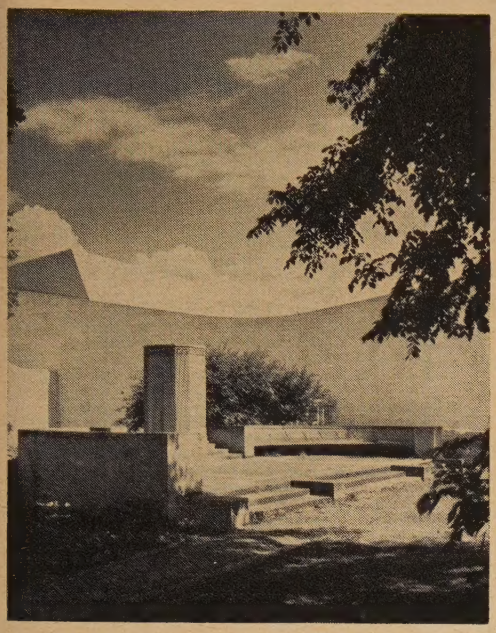
At the meeting in the Oberlin College Field House on Sunday evening, the Rev. Dr. Edwin T. Dahlberg will be the keynote speaker. He was invited not only because of his prominence as minister of the Delmar Baptist Church in St. Louis, but because he is president of the National Council of the Churches of Christ in the U.S.A., of which both uniting fellowships—products themselves of previous unions—are charter members.

Primary Documents

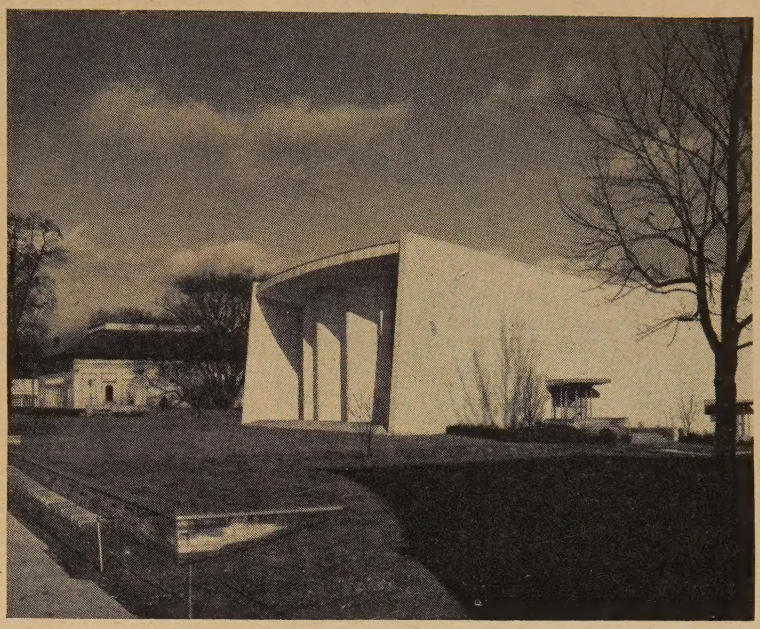
Emphasizing the ecumenical nature of the Oberlin assembly, most of the United Churches around the world will send fraternal delegates. The International Congregational Council and the World Alliance of Reformed and Presbyterian Churches will be represented, and members of the World Council of Churches and the Evangelical Church of the Union of Germany have accepted invitations to participate in this historic occasion.

In the second place, all delegates will

Photos by courtesy of the World Council of Churches, Oberlin College News Bureau and Arthur E. Princehorn.



The Coeducational Monument recalls that Oberlin initiated coeducation in colleges.



The strikingly modern Sophronia Brooks Hall Auditorium contains a beautiful theater and excellent facilities for theater workshops.

be particularly conscious of this General Synod's ecumenical character because of the primary documents, designed to further and implement the process of union, that will be before them for study, discussion and action. These will be the proposed Constitution, the Statement of Faith and the Call to Christian Action in Society, as well as the report of the Committee to Study the Realignment and Reorganization of Synods, Conferences and Associations, and of the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds.

Significant Issues

The proposed Statement of Faith—as published for the first time in the March 26, 1959 issue of *United Church Herald*—will be submitted to General Synod delegates not for adoption as a test of fellowship, nor as a replacement of any creed or statement of faith now being used. It will be presented, rather, as an affirmation of the faith now commonly held among us — and for private devotion and study.

Let it be said here that the attempt on the part of many people to get along without rational and vital convictions — and the neglect of conceptual thinking among many sincere and devoted Christians under the guise of religious liberalism or under the influence of brain-weary languor that leads to an anti-intellectual dead end—leaves them without adequate support as they make their way forward along untried paths in these difficult times.

One test of the statesmanship of the General Synod delegates will be their ability to discuss the proposed statement — freely, objectively and candidly. There are some, for example, who fear that the statement does not sufficiently and specifically take into account our awareness of human need, the social chaos, the revolutionary restiveness that stalks the world today. Others will contend that this social emphasis belongs only in the doctrinal section of the proposed Constitution.

But every delegate must have the freedom to press such social concerns, certain that his recommendation will be referred to the commission that prepared the statement for careful review and action. The present is no time for ethically sensitive Christians to keep silent on the vital and significant issues of our day.

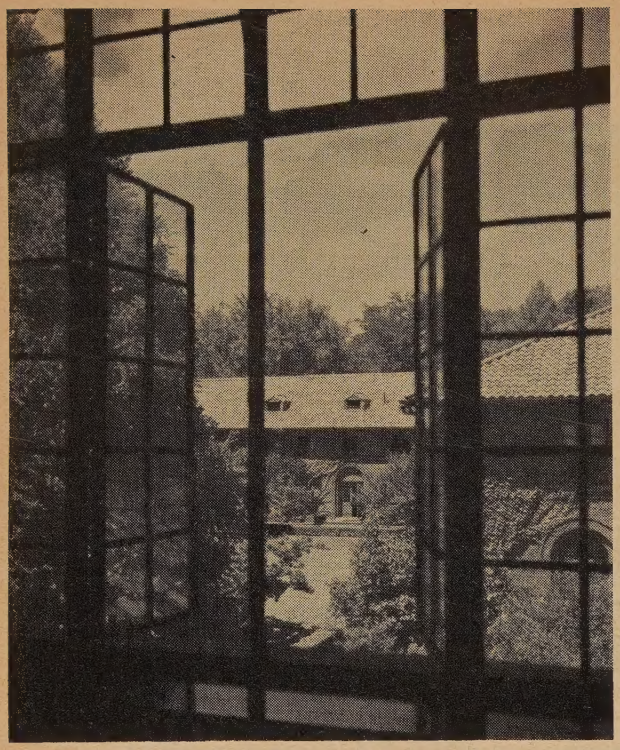
Probably the most intense interest of delegates to the second General Synod will be focused on the pivotal report of the Commission to Prepare a Constitution for the United Church of Christ when it is presented for their consideration. This will be a moment big with fate! Will the proposed constitution recognize and contribute to the spirit and activities of a free and living church — to its intellectual vigor, its special calling and task in the Protestant community, its evangelistic and missionary outreach, together with the concrete ministries, achievements and hopes that take form and substance in the local church?

Single Encounter

Members and friends of the Board for Home Missions of the United Church of Christ and of the American Board for Foreign Missions will be especially interested, for instance, in the proposals made by the constitution commission. It is expected that the Constitution will provide for comprehensive homeland and overseas mission boards that will unify and coordinate all departments, divisions and programs of the boards and uniting communions.

The church of Christ is involved today in a single dynamic encounter with the world as a whole. The mission is one! It has long been our conviction that if and when the Protestant church throughout

See Oberlin agenda on next page ▶



Graduate School of Theology on Theological Quadrangle.

the world begins to think of itself — in all denominational headquarters and in every local parish — as being involved in a single witnessing mission to the totality of mankind, all other interests and problems will become secondary and take care of themselves in due order.

Social Ideals

And this we know is the conviction of an increasing number of informed and responsible churchmen. The unity of the Christian mission is being increasingly emphasized by the World Council of Churches and the National Council. It seems therefore important as the United Church of Christ acquires organizational form that it shall give concrete expression to the most forward-looking ideas and the most adventurous hopes of Protestantism.

Another specific evidence of the ecumenical context in which the Oberlin delegates will be meeting will be the immediate opportunity to articulate their Christian social ideals when the Call to Christian Action in Society is presented by the Council for Christian Social Action. This compendium of convictions, based in part on previous pronouncements of the uniting communions, has already been given wide circulation in local churches, synods and conferences during recent months. If we —the members of the United Church of Christ —dare not face unequivocally the major social problems of our era as the United Church of Christ assumes organizational form, shall we be true to and worthy of the best traditions of our two uniting fellowships? Needed more urgently perhaps than at any time in recent history is the kind of penetrating intelligence that, with moral power and religious devotion, can improve at basic levels the quality and structure of human relations. The redemption of the world through our Lord Jesus Christ is by no means a magical process, nor can it come about through platitudinous passivity. It depends for practical effect on the rational and ethically daring efforts of Christian people working through their church's active agencies and spokesmen.

Enough has been written — without further reference to other cardinal reports and to matters of reorganization called for by *The Basis of Union with The Interpretations* — to indicate to what a surprising extent delegates to the second General Synod will be meeting within an ecumenical context. With full respect for the spirit and requirements of the so-called "structures resolution," adopted in 1956 at Omaha, Nebraska, and Lancaster, Pennsylvania, the two communions have forwarded the lofty mission of the church far beyond the most sanguine hopes of those who on June 25, 1957 at Cleveland, Ohio, laid foundations for the long-anticipated United Church of Christ.

A tremendous chapter in twentieth-century Protestantism will assuredly be written at Oberlin. The acts eventuating from the assembly may be rightly rated as unique in the annals of western Protestantism. As the second week of July approaches, the people of Oberlin are preparing a cordial welcome to all delegates and visitors to the second General Synod! Our August 6 issue will carry a full report of the meeting. AVM

General Synod Agenda

Sunday, July 5

10:30 A.M. Communion Service: Dr. Gaines M. Cook, executive secretary, International Convention of Christian Churches (Disciples of Christ), preacher. Dr. Fred Hoskins and Dr. James E. Wagner, liturgists.

2:00 P.M. to 5:30 P.M. Registration, meetings of Review Committees, inspection of exhibits, meetings of boards.

7:30 P.M. The Convocation: Dr. Edwin T. Dahlberg, president, National Council of Churches.

Monday, July 6

8:45 A.M. to 12:30 P.M. Meetings of boards, meetings of Review Committees, inspection of exhibits and registration.

2:00 P.M. Devotions: The Rev. Alfred G. H. Schmalz. Constituting Prayer.

2:20 P.M. Reports of Credentials Committee and Nominating Committee. Election of Co-Moderators, appointment of assistants to Co-Secretaries and *White Book* committees.

2:40 P.M. Report of the Co-Presidents.

3:00 P.M. Report of the Executive Council.

3:20 P.M. Report of the Co-Secretaries.

3:30 P.M. Report of the Treasurer.

3:40 P.M. Report, American Board of Commissioners for Foreign Missions.

4:00 P.M. Report, Board for Home Missions.

4:20 P.M. Report, Commission to Prepare a Statement of Faith.

7:30 P.M. Presentation: Overseas Ministries.

9:00 P.M. Report, Commission to Prepare a Constitution: statements by the chairman and vice chairman; preamble, doctrinal basis and church order; congregation or local church; the ministry; associations and conferences; General Synod, Executive Council and officers of church boards, agencies and instrumentalities.

9:30 P.M. Evening prayers: Dr. Robert T. Fauth.

Tuesday, July 7

8:45 A.M. Devotions: Mr. Schmalz.

9:15 A.M. Progress report, Committee on Realignment of Associations, Conferences and Synods.

9:45 A.M. Report, Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds.

10:45 A.M. Report, Council for Christian Social Action.

11:05 A.M. Report, Joint Commission on Church and Ministry.

11:25 A.M. Report, Administrative Committee—the Office of Communication.

11:40 A.M. Report, Joint Publication Committee on *United Church Herald*.

12:00 Noon Greetings from the Fraternal Delegates: Evangelical Church of the Union in Germany and World Council.

2:00 P.M. Presentation: Homeland Witness and Ministries.

3:30 P.M. Report, Commission to Prepare a Constitution.

7:30 P.M. Review Committee on Report of the Office of Communication.

8:00 P.M. Presentation of the Council for Christian Social Action.

9:30 P.M. Evening prayers: Dr. Fauth.

Wednesday, July 8

8:45 A.M. Devotions: Mr. Schmalz.

9:15 A.M. Review Committee on Report of the American Board.

10:15 A.M. Review Committee on Report of Board for Home Missions.

11:15 A.M. Report of the Commission to Prepare a Constitution.

2:00 P.M. Review Committee on Report of Council for Christian Social Action.

3:00 P.M. Review Committee on Report of the Joint Commission on Church and Ministry.

3:45 P.M. Review Committee on Report of the Joint Committee on *United Church Herald*.

4:30 P.M. Report of Commission to Prepare a Statement of Faith.

7:30 P.M. Report, Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds.

8:30 P.M. Report, Commission to Prepare a Constitution.

9:30 P.M. Evening prayers: Dr. Fauth.

Thursday, July 9

8:45 A.M. Devotions: Mr. Schmalz.

9:15 A.M. Review Committee on Report of the Executive Council.

10:15 A.M. Final report of the Nominating Committee and elections.

2:00 P.M. Committee on Amenities, Report of Committee on Selection of Site for 1961 General Synod Meeting, closing devotions by Dr. Fauth.

4:30 P.M. Adjournment.

RENEWAL IN RETREATS

I. Purpose and Nature of Retreats

JOHN L. CASTEEL

THE PURPOSE of retreat is the deepening of communion with God, with other persons and with oneself. The nature of retreat consists in detachment from the claims of daily living as preparation for concentrating on this intention. Communion and concentration are the central components of retreat and we propose to develop their full meaning and implication for the Christian life.

Closer Communion

The purpose of retreat is the offering of ourselves to God in such a way that he can draw us into closer communion with himself and, through this communion, grant us richer community with other persons in Christ and a truer understanding of ourselves. The root of this purpose is to be found in the Great Commandment: "Thou shalt love the Lord thy God," and the second that is like it: "Thou shalt love thy neighbor as thyself."

These commandments presuppose a bond of primary relationship between God, others and self. Only when persons meet one another in truth, fervor and mutual trust is love between them possible. How can we love God if we know little about him and scarcely can say that we know him at all? How shall we love our neighbor if, in every encounter with him, we maneuver to keep him safely at a distance? And will it be possible to love either God or neighbor as long as we reject our own selves, or know ourselves only as the illusions reflected to us by people about us? In contrast to the second-third-fifth-hand intercourse that marks so much of our life with God, our meeting with other men and our contact with our own selfhood, the commandments speak of that immediacy of personal relation we can describe best by the phrase "face-to-face."

A retreat provides the conditions within which these firsthand meetings between persons can take place. Within the retreat's enclosure there is released and encouraged a new awakening to the presence of God and to the love flowing from him to us, a more generous response to the presence and the being of other persons, and a clearer consciousness of the meaning of being oneself. Here may come about that restoration of unity in our human existence that E. L. Mascall describes in its three aspects: "man's unity with God, man's unity with himself, man's unity with his fellowmen."

It is this centering upon personal communion that most sharply sets off a retreat from other religious events. These may have their center in a variety of tasks: study, planning, discussion of social problems, inspiration or simply a "vacation with a good feeling around it." In some degree personal meeting often comes about in these events, but when it takes place it does so more or less incidentally rather than as the result of the main activity on which the event is focused.

Essential Nature

In contrast, the true retreat does not aim either "to get work done" or "to enjoy a holiday." Its focus is not upon a task, a subject, a problem or pleasurable inspiration. The center and justification of retreat is found only in communion—in a coming to oneself, a participation with others in Christ, a being in prayer with God.

As the prerequisite condition for the realization of the purpose, retreat finds its essential nature and practice in detachment from the claims and the distractions of daily living. This detachment does not necessarily call for withdrawal from the scene of daily life to the isolation of a favorable place. We do not make a retreat simply by getting away from home. Detachment consists, rather, in the summoning in of attention from its fickle excursions, the ordering of vagrant notions by singleness of mind, the displacement of irresponsible feelings and resistances by a resolute offering of oneself in the effort needed for all significant personal communion.

A retreat seeks to encourage and implement this kind of detachment through all of its elements and practices: the protective enclosure of a favoring place; the quiet ordering and discipline of thought, speech and action; the simplification of the pattern of living; the unhurried spaciousness of waking and sleeping hours; and, above all, the concentration on the great affirmations of the Christian faith concerning God and our life with him in Christ.

Interior Detachment

All of these have as their function the steady, clean cutting away of fettering distractions and preoccupations with the claims of the world upon us, in order that we may give ourselves fully to personal communion.

Detachment of this order can become in time the frame and style of a man's whole life. But only the gifted or the highly trained can reach and maintain this level under every circumstance; and even these exceptional persons require a place and an occasion where they learn to free themselves from the dissipating demands of their life and where they return again and again to sharpen and revitalize that freedom. The assurance that we can sustain our love for God, our mutuality with our neighbor, and the integrity of our selfhood while we are constantly immersed in the clamor of our life in the world may be the gravest symptom of our need for particular and periodic times for the practice of interior detachment.

Our need for such detachment reveals itself in a number of ways. Most immediately it appears as the need to escape from the enslavement of the senses, which threatens us in so many ways in our civilization. Our capacity for enjoying sensory pleasure far exceeds our capacity for using to good purpose all

(Continued on page 32)

Dr. Casteel is professor of practical theology and director of the field work program at Union Theological Seminary in New York City. This is the first in a series of sections from *Renewal in Retreats* to be published in October by Association Press.

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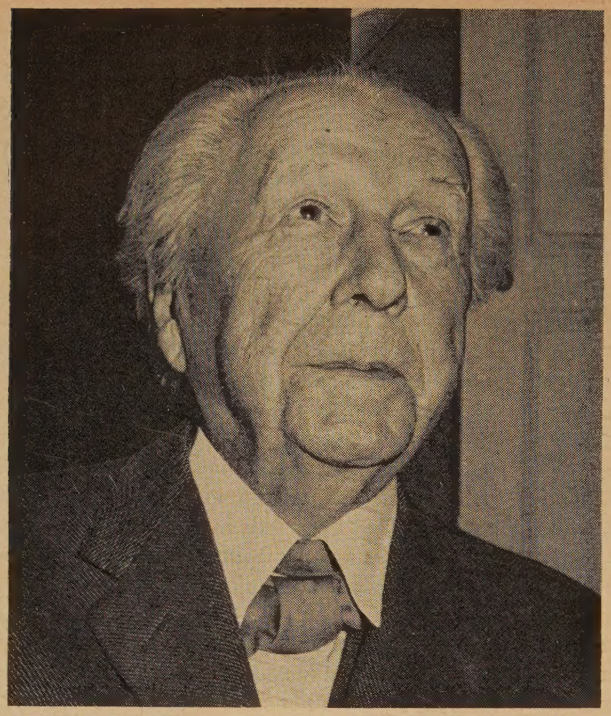
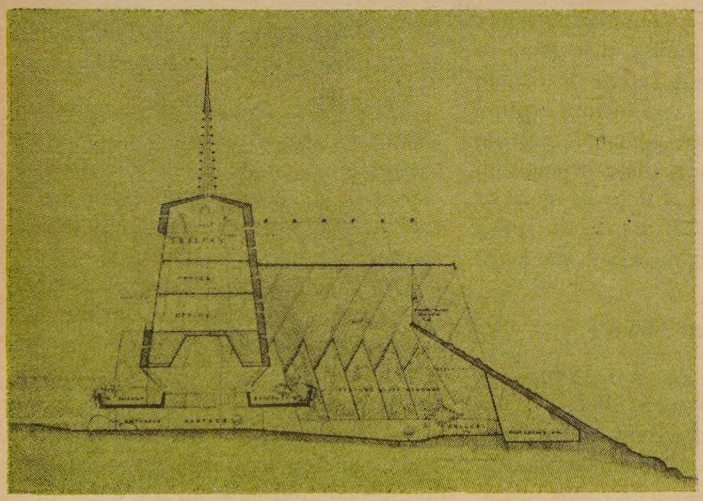
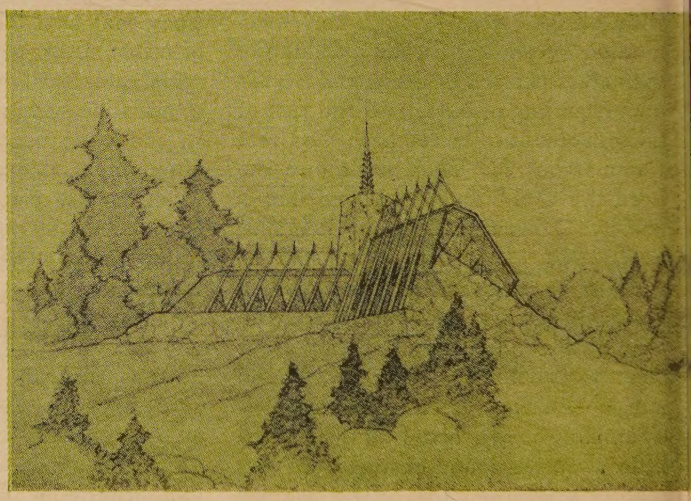


The genius of the late Frank Lloyd Wright will live on in his imaginative structures.





Longitudinal view of architect's drawing of Pilgrim Church. In rear view the church seems to be rising out of the earth.

A church whose form is related both to its function and to the landscape

ARCHITECT Frank Lloyd Wright's recent death came shortly after he had completed his final revision of plans for the Pilgrim Congregational Church in Redding, California. The structure, when completed, will be one of the final and most characteristic testaments of the flamboyant genius who died this spring at the age of 89.

"I was impressed with Mr. Wright's deep religious awareness despite his almost heretical way of expressing it," declared the Rev. Ray L. Welles, minister of the church, following his last interview with Mr. Wright at "Taliesin West," his studio in Arizona.

"Regardless of where he stood in his own religious thinking and definition, he exercised extreme honesty with our tradition and needs," Mr. Welles continued. "Mr. Wright was a very gracious man to work with and changed many elements in the plans in accordance with our particular needs and committee suggestions." For some nine months prior to commissioning Frank Lloyd Wright as architect, the Redding church building committee met to explore and then to define the congregation's faith, heritage and role in the community. A carefully written statement resulted, in which the congregation spelled out its belief in God, Christ, man, the Bible and the church.

"We consider ourselves liberal and free," the statement reads in part. "Our

LOUISE DUNN

estament

RANK LLOYD WRIGHT

beliefs differ from ancient or traditional beliefs in their expression, not in their basic nature. The Bible is the vehicle and record of our faith. . . . We acknowledge the Lordship of Christ and his living presence in the church. The church is the continuing ministry of Christ. . . . The beauty of the natural world has religious significance. . . .

Substantial Faith

"We are mobile and confused as a people. Indeed, we are still pilgrims and the sea is stormy and the destination distant. Though we are yet pilgrims, this church ought to speak of the firm and constant quality of our goal. When people enter they ought to feel there is a substantial faith on which they can base their lives."

Mr. Wright responded with understanding to this comprehensive statement. As America's foremost advocate of "organic" architecture, whose forms are directly related both to the function for which they are designed and the landscape in which they are placed, he proceeded to design a structure that would capture the statement's meaning and at the same time be related to the church's hillside setting. As a result, though reaching toward heaven and pointing symbolically to the highest ideals and goals of the Christian tradition, the structure will rise out of the earth with naturalness and solidity.

The choice of building materials was an important consideration both to Mr. Wright and members of the building committee. The church will rise from a five-acre hillside site in the vicinity of Shasta College. Its prominent and rough stone foundations will make the earth appear to be giving birth to the structure, as Mr. Wright himself visualized it. The large, rugged boulders in the walls of stone are planned to suggest the firm and enduring foundations of the church of Christ.

Huge redwood logs, sixty to seventy feet high, will form an exterior "A" frame from which the roof will be suspended. The frame, which resembles the lines of a tent, hints at the mobility of the American people. The exterior poles will be a unique and beautiful feature of the design, making a roof-line suggesting the freedom of the church in its government and faith. Emerging from the rock foundations, this element in the design and the cave-like interior will suggest a balance between mobility and solidity.

God's Majesty

The rough, unfinished exterior walls and the flowing lines of the building have been designed to convey the church's belief that beauty can be fashioned from the harshness of the earth and from the natural building blocks of God's creation. The structure, as planned by Mr. Wright and the Redding committee, will symbolize the immanence of God as well as his majesty.

The hours spent in church, members of the building committee emphasized, should not be as in a world apart. But the worshiper in the Redding sanctuary will be profoundly aware that he is in a unique place. For all of its uniqueness, however, the sanctuary will have continuity with the world in all of its aspects. The generous use of rock will suggest a return to everything that is basic and enduring in the world. Worshipers in the sanctuary or the chapel will "feel there is a substantial faith on which they can base their lives." The windows will lead the worshipers' eyes upward, but at the same time there will be the sense of being in the very depth of reality.

Entering the sanctuary will not be a climbing experience as in most churches. Worshipers will descend from the parking area through the entrance and narthex areas into the sanctuary, which will make all the more emphatic the sense of returning to the heart of things.

Living Christ

In the chapel this feeling will be enhanced by the inward turn of its high stone walls. When completed, the chapel will seat 100 people and the sanctuary 300. A fellowship hall will have room for about 300 people. An education unit with fourteen classrooms, an administration wing, maintenance and heating areas, an outdoor play terrace and a 200-car parking lot are also an integral part of Mr. Wright's design.

In the two-year life of the Redding church the minister and members have submitted every act, program and decision to the test of Christian discipleship. Its members know why the church came into being and they are acquainted with the great traditions of the Christian church. They also know that while the essence of the Christian gospel never changes, it must be newly stated and freshly related to every place and time if it is to remain relevant.

"We shall be in the presence of greatness in our new church," says Mr. Welles, the minister. "It is a greatness unachieved, hinted at, hoped for. There is embryonic greatness in the faith that strives even yet to be born among us and in the apprehension of the living Christ and a living God in our midst."

Mrs. Dunn is assistant to the superintendent, Northern California Conference. Photos are by Wide World, New York and by courtesy of Pilgrim Congregational Church, Redding, Calif.

We must not lose sight of the local congregation!

MANY PASTORS and lay leaders of congregations have deeply felt the frustration that results from the contrast between the preaching and teaching of the gospel and the implementation of that gospel through the various programs of denominational agencies.

The gospel, which in essence is the declaration of God's good news in the Christ event, often seems to become submerged in the mechanics of church administration. The result as far as programs are concerned is that without the luster and glory of the gospel at their center they become ineffectual. It is not surprising that to laymen and pastors alike the program emphases of the church often seem closely akin to the various drives of secular organizations and they are sustained only by a feeling of obligation, rather than by joy in the Lord.

Something predominantly present and deeply felt by the writers of the New Testament has most certainly been lost in modern church life. It is too easy to conclude that the missing element is the activity of the Holy Spirit.

Diligent Seeking

Many a pastor has secretly taken refuge in the conclusion that his situation is like that of Isaiah of Jerusalem for whom ears were turned deaf and eyes blinded *(Isaiah* 6:9-13). Certainly we always stand in need of the Spirit, and our best prayer is the plea, "O come, Holy Spirit!"

But genuine prayer presupposes seeking and our seeking must be constant and diligent. In searching the scriptures, we are confronted by the activity of the Spirit and that activity moves constantly in one direction—toward the creation of a people of God, zealous of good works. What we are missing as the gospel is being preached and programs devised is a deep and abiding sense of the church as church—the embodiment of the continuing ministry of Christ on earth.

As we work in our parishes and are in daily contact with all sorts and conditions of men, it becomes very clear

that we have lost sight of the church as essential fellowship with Christ. In place of this fellowship we encounter its substitute, which cannot produce the fruits of the Spirit since it is merely a collection of individuals, each with his own special way to God. The burden of our time, study, purposes and programs must be the upbuilding of the church as the fellowship of Christ.

The key to that effort must be the realization that the church is recognizable only in what we know as the congregation. Here one lives and by grace bears witness. For better or for worse, the local congregation is the "bride of Christ." No other structure, synod, association or denomination has anything of Christ that the local congregation does not have. The local church alone has the possible ingredients for incarnation.

This is not in any way to deny the confession "I believe in the one holy, universal, Christian church," but rather to make that confession relevant; for only as one has been born, bred and sustained by the fellowship of Christ as it is locally manifested can the confession be sincere.

The boards and commissions, the synods and denomination are necessary outgrowths, but they are always servants of the local congregation as it seeks the wholeness of the fellowship of Christ. Obviously, local congregations must have the assistance and best thinking of men and women who have given themselves to the study of particular aspects of the church's work in the world. Denominational agencies serve an absolutely essential function, as any live congregation can attest.

But the formation of policy must originate where freedom of the gospel has expressed itself and that is in the local assembly of God's people. The church is not properly ordered when freedom is born in one corner and responsibility in another. Responsibility for ordering the program of the church must become the burden of the freedom of congregations.

Synod President

This may be effected by a re-examination of the office of the synod president. This office, obviously responsible directly to local congregations, could be the voice of the congregations speaking to the boards and agencies. At present this is certainly not the case, since one of the duties assigned to the synod president (if he be a full-time president) is to "direct, supervise and promote the work of the church within the synod and [to] make an annual report to the General Council." The freedom and responsibility of congregations are not expressed by merely permitting their representative, the synod president, to make a choice from among multiple possibilities for raising the apportionment.

The fellowship of Christ in its local manifestation is not properly understood when it is referred to as "grass roots" to which denominational officials may nod from time to time. The church as church is the flower of that seed and root which is the word of God. Denominational agencies are highly important as the means by which congregations order and conserve their work; for they can be effective in bearing witness to Christ only by working together in clos-

(Continued on page 34)

ROY F. ALBERSWERTH

Mr. Alberswerth is pastor of St. Peter's Evangelical and Reformed Church, Red Bud, Ill. Photo by McDonnell of Charles Phelps Cushing.

The Paradox of the Beatitudes

BERNARD M. LOOMER

LIBERALS of a previous generation, who said that all they needed as adequate representations of the Christian gospel were the historical Jesus and the Sermon on the Mount, have been somewhat severely taken to task for what critics have described as an extreme "partialness" in the substance of their faith.

Perhaps the critics are right, but if so, only in part. For the Beatitudes, which constitute the editorialized opening of the Sermon on the Mount, are not only ethical prescriptions.

Tremendous Faith

They are statements of a tremendous faith, providing in large measure the thesis of Matthew's Gospel as a whole. They elaborate the vital qualities of God's suffering servant as envisaged by the prophet Isaiah.

The promises contained in the Beatitudes imply the gospel's foolishness. They point up those unqualified and absolute injunctions and define those meanings that are found in every portion of the gospel. The situations out of which these promises arise are called "blessed," but they go far beyond what most reasonable people of this or any era would naturally consider blessed.

The Beatitudes appear to stretch the truth beyond its breaking point, their position bordering on the fantastic and the illusory or even the absurd and insane. Is this merely the foolishness of human folly or the foolishness of God that is wiser than the wisdom of men? That question is relevant to this discussion, for consider what is involved.

The state of having lost something very precious or someone dearly beloved is not a condition one would choose as desirable, let alone regard as blessed. Can any promised consolation or comfort prove equal in value to that dear object or possession of which one has been deprived? Loss seems to be loss without occasion for joy of any kind; something to be endured, not welcomed. Can the mourning over a Jewish pogrom, the bitter aftermath of Hungarian deportations be characterized as blessed?

The Beatitudes say that the meek shall inherit the earth or, as Goodspeed's translation has it, the humble-minded will possess the land! Those, in other words, who voluntarily relinquish all the great claims and counterclaims involved in the struggles of history will be freely given those resources and values that most men battle to possess. This smacks of madness masking as innocence.

The land is in reality the matrix and womb of life, sole source of the material goods by which we live. The earth is a kingdom of power, of living and breathing space. Shall all this be given to those who neither seek it nor desire it? Does possession come by a process of renunciation? Theoretically so, perhaps. But most of us are readily convinced that the meek will continue to be swept aside and crushed by those gigantic forces and institutions that determine the ethos of human culture.

Can the quiet humility of a wisdom that holds itself innocent of worldly *savoir-faire* maintain itself or be maintained against the strident self-assertive clamorings of secular sophistication? Will knowledge of the truth be granted those who, while avidly and rigorously pursuing it, make no claim to its possession?

The declarations of Jesus' Beatitudes were hardly believable to the people of New Testament times; they are no more credible now. Humility has seldom seemed a predominant trait in those of high worldly achievement.

Preposterous Affirmations

Now, as a matter of fact, the gospel's profoundest interpreters have never contended that discipleship of Jesus would result in the fulfillment of competitive, mundane ambitions. Yet why then does the gospel make such apparently preposterous affirmations concerning the conditions of blessedness as those enumerated in the Beatitudes? Why does it resort to such extremes?

What parent could consciously and conscientiously train and educate his child to recognize and welcome persecution as a blessed thing? A psychologist would undoubtedly put down any parent who did so as sadistic or emotionally unbalanced.

To be sure, certain minority groups in our society have learned to endure abuse and persecution under various forms and sometimes of long duration. Most of these, however, seldom refer to the discrimination from which they suffer as being desirable, let alone blessed.

Yet in spite of all apparent contradic-

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Dr. Loomer is professor of philosophy of religion on the Federated Theological Faculty of the University of Chicago.

Churches Aid Tibetan Refugees

who escaped in desperate bid for freedom

JOHN W. ABBOTT

FIERCE revolt against the Communist sword—escape in a desperate bid for freedom and for life itself—a sudden influx of refugees—and relief! This is the usual pattern of the church's ministry to the tragic victims of oppression.

The current revolt in mountain-girt Tibet is no exception. Though the complex causes of this conflict lie deep in the history of Tibet and its relationships with China, the current unrest dates back to 1953 or earlier, when the Chinese Communists sought to replace the independent ways of the Tibetan people with Communist ways.

Reports indicate that the intervening years have brought an all-out military drive to suppress Tibet and to impose the Communist system on its culture and traditional theocracy. Chinese Communist troops, supported by planes and heavy artillery, took Lhasa, the capital of the Dalai Lama, killing many people in cold blood, deporting others into forced-labor camps, destroying monasteries and abrogating all religious and civil freedoms, which the devout Buddhist Tibetans prize so highly.

In late December 1958, Thubten J. Norbu, the eldest brother of the Dalai Lama, Tibetan spiritual and temporal leader, visited Darjeeling and Kalimpong, cities in India that lie close to the Tibetan border. He talked there with refugees who at that time were fleeing from their homeland or who had fled several years earlier. They told him of the threat made to the Tibetan people: Join the Chinese Communist communes or die!

Starved Tibetan refugee arrives at the Indian border on her flight to freedom.

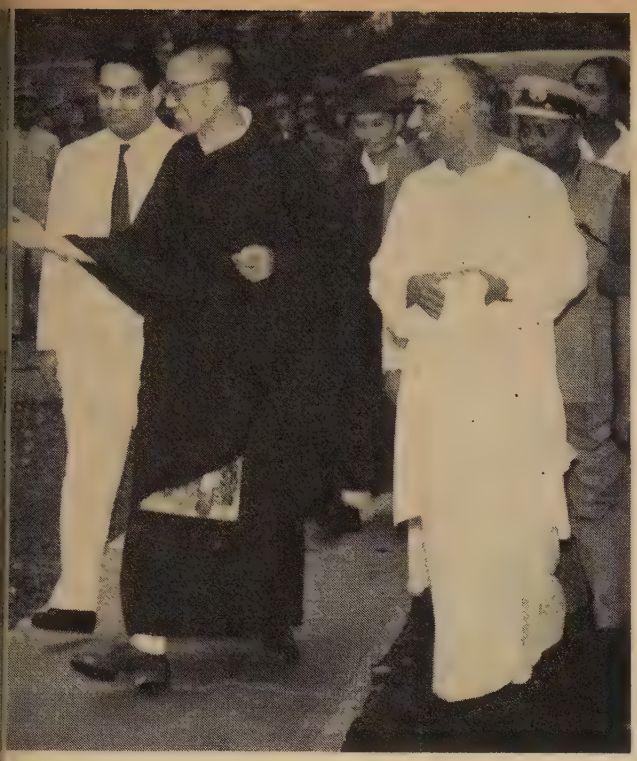
Mr. Norbu, who came to the United States in 1955 under the sponsorship of Church World Service, the relief and rehabilitation agency of the National Council of Churches, returned to the United States shortly after this visit to India and reported his findings to CWS officials. At that time it was estimated that several thousand refugees were by then in India and the neighboring states of Nepal and Bhutan. Many lacked food, clothing and other necessities, and hundreds more were ill after their arduous trek across the mountains.

Church World Service immediately contacted its representatives in India—the Committee on Relief and Gift Supplies of the National Christian Council of India.

Shortly thereafter an emergency committee was created by the Indian Council in the Darjeeling-Kalimpong area. Both Tibetan Buddhists and Indian Christians serve on the committee, among them Cyala Thondup, another brother of the Dalai Lama, and Tensing Norkay Sherpa, the conqueror of Mt. Everest.

Church World Service immediately appropriated $10,000 in cash for the purchase of needed relief supplies in the area and released tons of "Share Our Surplus" foods already on hand in storehouses in India to meet emergencies of drought, flood and other disasters.

On April 1 Church World Service announced the creation of the Tibetan Refugee Emergency Fund. It was the first appeal by any agency in behalf of these people and the churches were at this time the only group actually at work aiding the Tibetan refugees. The Commission on World Service of the Evangelical and Reformed Church made an immediate grant of $1,000 and issued an appeal for a special offering in be-



The Dalai Lama, 23-year-old living Buddha, arrives in Tezpur, India after threading his way through rugged mountains of Tibet by horse, Yak-skin barge and finally, an Indian Army jeep.

half of Tibetan refugees on April 19.

The World Council of Churches, mobilizing its constituent denominations, immediately contributed $3,000 from its own funds and announced that substantial gifts were being received from churches in Great Britain, Sweden, Germany, New Zealand and other countries. The Protestant churches in France received a special Sunday offering for the Tibetans, symbolizing the fact that Christians throughout the world are rallying to aid the victims of ruthless Communist oppression.

Meanwhile, in India the Calcutta port officer of the National Christian Council went to Darjeeling to survey the situation at firsthand, and the World Council of Churches also sent a staff member.

In expressing thanks for the initiative taken by CWS and its member denominations, Mr. Norbu described general conditions resulting from the Communist drive against his homeland. "The world should know," he said, "that in this drive borders are no barriers. What is happening in Tibet today is of concern even if thousands of miles separate us from these events. The plight of my escaped countrymen is a matter of urgent concern to the free world. If anyone wants to help my people, they may give through Church World Service."

Accurate statistics on the number of refugees were hard to secure at first, especially from Nepal and Bhutan. But latest reports indicate that the Indian Government has given asylum to more than 10,000 refugees and that several thousand more are in neighboring states. Church World Service funds have been used to purchase clothing and food, but medicines and vitamins are also urgently needed.

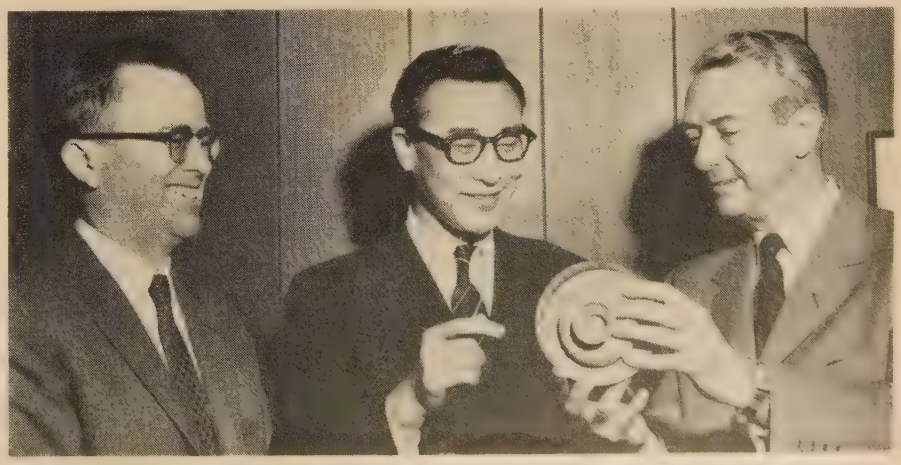
In the minds of the churches' relief workers, meeting the refugees' immediate needs for food and other things was vitally important. But there is another factor—even more crucial!

Dr. R. Norris Wilson, Church World Service executive director and a Congregational Christian clergyman, declared recently: "The violence of suppressive intervention by Peiping in the Tibetan revolt has had the same effect in Asia that Moscow's suppression of the Hungarian revolt had for Europe.

"I deeply believe that we in the West," he continued, "particularly the churches of the West, will be tested in the minds of all our friends in Asia if it appears that our response in this crisis is not commensurate with our response to the Hungarian crisis.

"The $10,000 to which we committed ourselves on first advice from the field is only a beginning! It is now obvious that many times this amount will be urgently required."

Mr. Abbott is director of promotional services for Church World Service. Photos by United Press International Photo, European Picture Service and RNS.



Thubten J. Norbu (center), elder brother of the Dalai Lama living in New York, presents bowl to Howard K. Smith, C.B.S. news commentator. Author is at left.

BROOKLYN selected for social work pilot project

Nazarene Church and the Rev. J. Archie Hargraves.

BROOKLYN, New York, will be the site of a four-pronged "pilot project" to foster racial integration and attempt to cope with the problems of teen-age gangs, housing and evangelism in the inner city, according to an announcement by the Board of Home Missions of the Congregational Christian churches.

Nazarene Congregational Church in the Bedford-Stuyvesant area with a predominantly Negro congregation has been chosen for the experiment, which if successful will be extended to other large cities. The Rev. J. Archie Hargraves is minister.

The church, which already has an interracial staff, will employ four more full-time workers. They will operate from "half-way houses" in local storefronts, according to Mr. Hargraves. In this way the church hopes to carry its work to more people than it would otherwise reach.

One of the four new staff members will be a youth worker who will keep in touch with the area's "left-out" teenagers—generally youngsters 16 to 19 years old who, while not members of fighting gangs, still constitute a potential problem. A second staff member will assist residents of the area with their housing problems. He will use a "half-way house" as a center for community planning and a place where people can register complaints of housing law violations.

The third and fourth members of the team will be clergymen. One will form precinct organizations to conduct "house-party evangelism." In this type of evangelism a member of the church invites friends to a party at which the minister is present. The fourth team member will be Puerto Rican. He will try to combine the functions of the other three in serving Spanish-speaking residents of the community.

The Board of Home Missions voted to support the Nazarene Church project during its recent meeting at Miami Beach in Florida. The step was taken on the basis of the year-long study of Congregational Christian city churches made by the Rev. Joseph W. Merchant, secretary for the inner-city church of the Board of Home Missions.

"This project is not just a device to gain new members for Nazarene Church," Mr. Merchant said. "Nor is it an attempt to duplicate city services already available to youth or to solve the housing problem alone. And it is not an effort to increase the interracial character of the church by evangelizing Spanish-speaking people. It is a total approach using all available community resources in addition to the manpower of the church to revitalize an urban community. Many community resources exist in urban neighborhoods," Mr. Merchant pointed out, "but few city parishes use them comprehensively in developing a Christian program of service. This is one of the distinctive features that makes this program very important." In the Bedford-Stuyvesant area served by Nazarene Church there are 62,419 people all living within a one-mile radius. Nearly 50,000 of them are of Protestant background and at least 30,000 are unchurched.

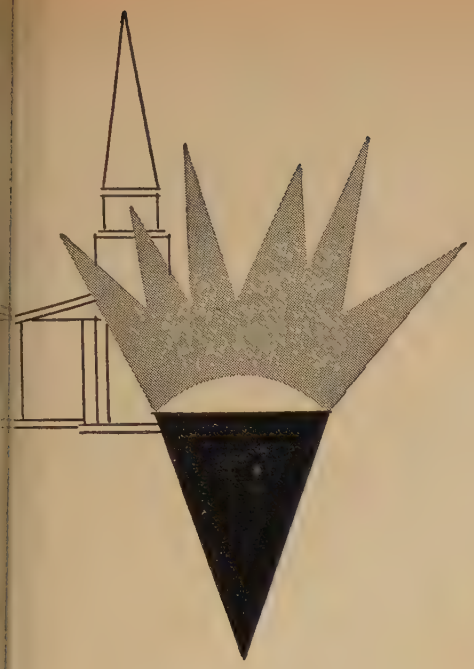
A recent survey made by the Protestant Council of the City of New York revealed that at least 20 per cent of the Puerto Ricans in the area are Protestant, 25 per cent are Roman Catholic and the rest are "nothing." Inasmuch as there is no Spanish-speaking Protestant church in the community, Puerto Ricans have to travel several miles to find one.

Nazarene Church was founded eighty-six years ago. It has always had both Negro and white members but Negroes have predominated. Membership of the church is 475 and its per capita giving, averaging $57 per year, is one of the highest among Congregational Christian churches.

Mr. Hargraves, who originated the experimental project and convinced the mission board to support it, has been minister of Nazarene Church since 1956. A graduate of Union Theological Seminary in New York City, he helped organize both the East Harlem Protestant Parish in New York and the West Side Christian Parish in Chicago. He was aided in the latter project by the CC Board of Home Missions.

FRANCES S. SMITH

Photos by Jean Sharda, Office of Communication.



X...YOU ARE HIS MINISTER

HAROLD H. WILKE

THE beloved words of the "shepherd's psalm" (*Psalm* 23) remind us in a way of our day. The idea of the Lord as the shepherd was carried over by many in Old Testament times as defining the work of the priest. He was the shepherd of the flock. It was his responsibility to lead his people to the purest of sparkling waters, to the greenest of pastures. It was his responsibility at night to keep them safe in the fold.

Sheep Become Shepherds

Thus the priest was seen as responsible directly to the flock and in a sense only to the flock.

The marvelous change and enrichment of this concept wrought by the New Testament is seen in the feeling that in a sense the congregation itself is a minister — the sheep become shepherds!

The flock itself is a shepherd! The ministry inheres within the congregation, not alone in the person of the ordained pastor of the congregation.

For most of us, however, the ministry refers particularly to the full-time professional, trained leader of the congregation who serves as pastoral director, preacher, administrator, educator or in biblical terms, the priest and prophet. Professionally trained in four years of college and at least three years in theological seminary, the ordained minister provides spiritual oversight for the congregation.

Let us make two specific recommendations:

Every congregation ought to make possible for its pastor at least one professional training occasion every year, and every three years permit him to study at a pastors' summer school "on church time," not as part of his regular summer vacation. It may be further suggested that every six years there be provided a sabbatical leave for the summer so that the minister can enroll in clinical pastoral training or a course in theological seminary.

Filling the Demand

Every congregation ought further to ask itself: "How many ministers have we sent into the denomination over the past twenty-five years?" In order that present needs be fulfilled, and in order for a congregation to be fair to the denomination for the ministry it has received, it would seem that every congregation should have one student for the ministry for every five pastors it has had in the last fifty years. (A church with ten pastors over the past fifty years should therefore have at least two students currently studying for the ministry.)

We need to ask ourselves seriously some pointed and careful questions concerning the relationship of the congregation to the pastor as the congregation seeks to minister to the world with its ordained pastor serving as its spiritual director.

For instance we must ask:

Have we made an effort to free our pastor from such tasks as can be done by others? Do we encourage our minister to high professional standards by making it possible for him to attend pastors' convocations and schools? Do we make possible for our pastor a regular period of time with his own family? Do we annually review the pastor's salary? Are we concerned about the upkeep of the parsonage?

Are we helping our minister secure candidates for church-related vocations? Are we helping our minister in his retirement plans?

Examples to Follow

Is our treatment of our minister and his family such as will arouse in the young people of this church a desire to follow that vocation?

Even as the minister of the congregation considers himself unworthy in his ministry, so also does each member of the parish recognize that he himself is called to a ministry that is beyond his own strength. But he knows, as does his pastor, that with God all things are possible.

So it is that the prayer of Luther on entering the sacristy prior to preaching might well be his prayer also:

O Lord God, dear Father in heaven,
I am indeed unworthy of the office and ministry in which I am to make known
Thy glory and nurture and to serve this congregation.
But since Thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and the instructions, O be Thou my helper and let Thy holy angels attend me.
Then if Thou art pleased to accomplish anything through me, to Thy glory and not to mine or to the praise of men, grant me, out of Thy pure grace and mercy, a right understanding of Thy Word and that I may, also, diligently perform it.
O Lord Jesus Christ, Son of the living God, Thou Shepherd and Bishop of our souls, send Thy Holy Spirit that He may work with me, yea, that He may work in me to will and to do through Thy divine strength according to Thy good pleasure. Amen.

Dr. Wilke is executive secretary of the E and R Commission on Church and Ministry.

This article is the tenth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

ANOTHER BLISS HONORED BY REPUBLIC OF LEBANON

MARY MEIER

DR. DANIEL BLISS, secretary of the American Board of Commissioners for Foreign Missions, has been awarded the Gold Medal of Merit by the Republic of Lebanon.

A high order of the Republic, the medal was conferred on Dr. Bliss in Beirut by Sheikh Pierre Gemayel, Lebanese Minister of Education, at the ninety-third Founders' Day celebration of the American University in Beirut. This well-known institution was established in 1866 by Dr. Bliss' grandfather, Dr. Daniel Bliss.

Educational Tradition

Presenting the medal on behalf of the Lebanese Republic Sheikh Gemayel paid high tribute to the Bliss family: "We wish to express our gratitude to the founder and first president of the American University, Dr. Daniel Bliss, and to his son, Dr. Howard S. Bliss, second president of the university. We rejoice to see the educational tradition thus begun carried on by the founder's grandson, Dr. Daniel Bliss. A former instructor, he is now a trustee of the American University and chairman of the board of trustees of International College, affiliated with the university. Lebanon looks forward to many more years of useful service by both bodies."

Present at the ceremony were Dr. J. Paul Leonard, formerly of San Francisco and now university president; and the Honorable Adil Ouseiran, president of the Lebanese Parliament and Speaker of the House, who studied English under Dr. Bliss while a student at the university. Dr. Bliss was attending a meeting of International College trustees in Beirut to lay plans for moving the college, which now shares the American University campus, to a new site south of the city.

Dr. Bliss' grandfather purchased the original university site in 1866 when it was "a home for jackals and a dumping place for the offal of the city." But better days were dawning for Christian education and the Christian enterprise in this area, declared William E. Strong in *The Story of the American Board.*

"In particular, the college at Beirut with Dr. Daniel Bliss as president, had substantial friends in America and a purpose to meet the call of the new times.

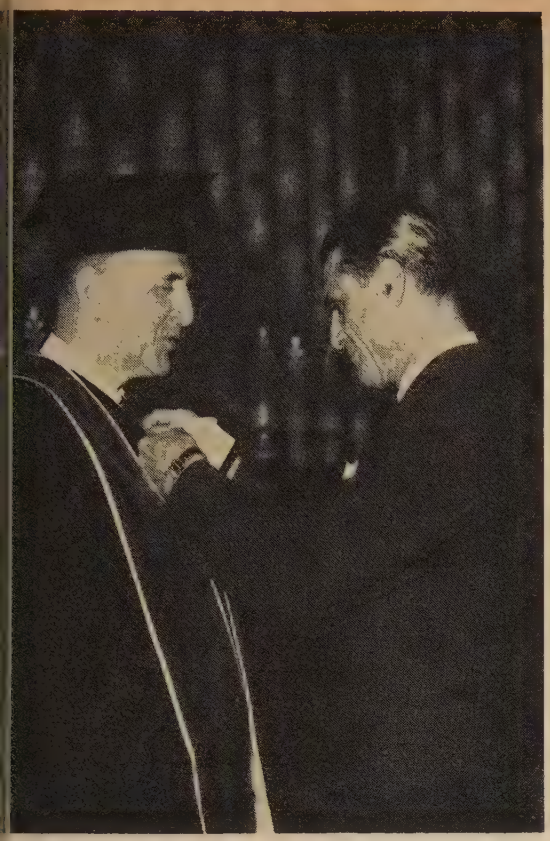
"Year by year henceforth it was to contribute its strain of strong, rich life, not only to the land of Syria, but far and wide, through Turkey, Egypt and the entire Levant."

The university and college have since grown from a body of sixteen students housed in four or five rooms to an enrollment of 3,500 students. Two hundred Americans serve as members of the faculty and administrative staff.

"The influence of the university on

The International College campus, which is now located on part of the American University campus, will soon be moved to new site south of the city of Beirut.

Lebanese students leaving a classroom building at the American University.



Dr. Bliss receives Gold Medal of Merit from Sheikh Pierre Gemayel at the Founders' Day convocation.

Middle Eastern countries," says Dr. Bliss, "may be judged from the fact that twenty-nine Middle Eastern delegates to the United Nations charter conference held in San Francisco in 1945 were graduates of the American University. And Dr. Charles Malik, current president of the U.N. General Assembly, is a former professor of the university."

Liberal Atmosphere

From its beginning the university enjoyed a liberal academic atmosphere. Darwin's *Origin of Species* was openly studied at a time when churches in the U. S. were denouncing the author as a dangerous heretic. In order to attract Moslem students the university declined direct missionary support. Tolerance was necessary in an area where religious sects massacred each other on the slightest pretext. Once a riot almost broke out on the university campus because of a supposed insult to the Koran. Fortunately, however, it was averted.

The founders of the university hoped to influence students by Christian example and ethics rather than by dogma. The elder Dr. Bliss said at the laying of the cornerstone of College Hall: "A man —white, black or yellow, Christian, Jew, Mohammedan or heathen—may enter and enjoy all the advantages of this institution for three, four or eight years and go out believing in one God or many gods or no God. But it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief." This concept of the "modern missionary" was set forth by Dr. Bliss' son, Howard, in the *Atlantic Monthly* in 1920. It has since become a standard for today's educational, medical and religious work by Protestant churches in Lebanon, Syria, Turkey and Iraq.

The American University and International College are two of several institutions founded many years ago by Congregational missionaries in the Near East. As the overseas agency of the Congregational Christian churches, the American Board helped establish the Near East School of Theology in Beirut and Aleppo College in Syria. Dr. Alford Carleton of the American Board was formerly president of Aleppo.

Daniel Bliss grew up in Beirut. After graduating from Amherst College he returned to Lebanon for three years as an instructor at American University. An avid horseman, he once rode from Beirut to Jerusalem and back, a journey of 500 miles across the Lebanese mountains and valleys. When he later returned to the United States to attend Union Theological Seminary he used the material gathered on this trip to write his thesis on "The journeys of Jesus," for which the seminary awarded him the B.D. degree, *magna cum laude.* Before assuming his present post with the American Board Dr. Bliss held pastorates in Monson, Mass., Boston and Greenwich, Connecticut.

Miss Meier is on the staff of the Office of Communication in Boston, Mass. Photos by courtesy of the author.

American and Lebanese officials at ceremony were John C. Case, Dr. J. Paul Leonard, the Honorable Adil Ouseiran, Sheikh Gemayel, Dr. Bliss, Mrs. Frank Smith.

ST. LOUIS group *enjoys family-style camping*

VIRGINIA VAN KIRK

THE prismatic beauty of northern Missouri's spring—pale green and gray punctuated by redbud and creamy dogwood—was the background for the recent family camp of Pilgrim Congregational Church in St. Louis.

Families from all parts of the city began arriving late Friday afternoon for a week end of fellowship, crafts, hiking, games, good food and worship together.

Church Family

"Families" included young married couples with small children, "medium marrieds" with older children and teenagers, older couples whose children have grown up and left home, widows and widowers, "bachelor" men and women, grandmothers and grandfathers—in short, everybody who makes the church itself a family.

Four years ago Mr. and Mrs. Lewis Klusak and their two boys came from Iowa to join our big-city church. It was not long before they felt the need to bring the customs of a smaller town to the city. They were convinced that Pilgrim would benefit from the "homey" kind of activity they had been accustomed to. Pilgrim's membership comes from varying distances and economic brackets in a city of more than one million people, and there was little chance for real fellowship in the hustle of a city church.

Family fun nights were the beginning. The old-fashioned potluck supper was revived and proved a hit with city-bred folks who were not too familiar with this old American custom. These dinners were followed by games, the singing of hymns and a prayer.

It was natural that the family camp idea should evolve next since "Lew" Klusak is a professional Boy Scout worker and has all the intricacies of outdoor living at his fingertips.

Active Participation

A committee was formed, which was headed initially by Mr. and Mrs. Klusak, with the blessings of the minister, the Rev. Dr. Allen Hackett, and his wife.

This committee was intended to be representative of the church as a family—with members recruited from the board of deacons, the trustees, the women's association, the church-school and teachers, the choir and the membership in general. Pilgrim Church's family camp is unusual for several reasons. All arrangements for accommodations and the purchasing of food are made by the committee, whose various members spend winter week ends investigating camp sites as well as several days getting them ready before the family-campers arrive. While in camp families are grouped in patrols of two or three couples and their children plus a few other adults. One patrol prepares a meal while another acts as the clean-up squad. Thus no group is overburdened with work and there is actually a great deal of fun and fellowship in the work.

Relaxing Fellowship

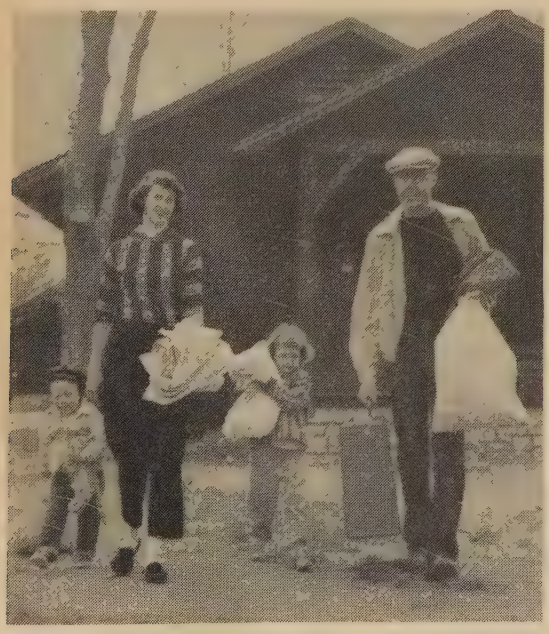
Since Pilgrim is an integrated church families of all races are welcome and have been working, playing and living happily together every summer. This was felt by the committee to be one of the most significant achievements of its family camp.

Pilgrim also has the advantage of having several state camping sites within a few hours' drive of St. Louis. Only a small fee is required for a group of fifty or more people. One of these, Camp Cuivre River, about two hours from the city, was chosen for the spring camp site this year.

Young people usually gain most pleasure from hikes to the caves, the bountiful breakfasts, the baseball games and craft work. Adults remember the hikes too, good conversation with new friends, the moments of just "doing nothing," backs against a tree in the sunshine.

And all remember the magic of the campfire, sparks leaping high into the giant redbud trees in the natural amphitheater where worship services were held. They recall the haunting beauty of the Psalms read under the night sky and the voices of young and old singing beloved hymns. Then the quiet "good nights" and off to sound sleep far from life's pressing concerns.

Perhaps there will be another family camp in the fall or even a week's camping next summer. Everyone who goes to Pilgrim's camp can testify that he returns home from this experiment in outdoor living refreshed in body, mind and spirit.



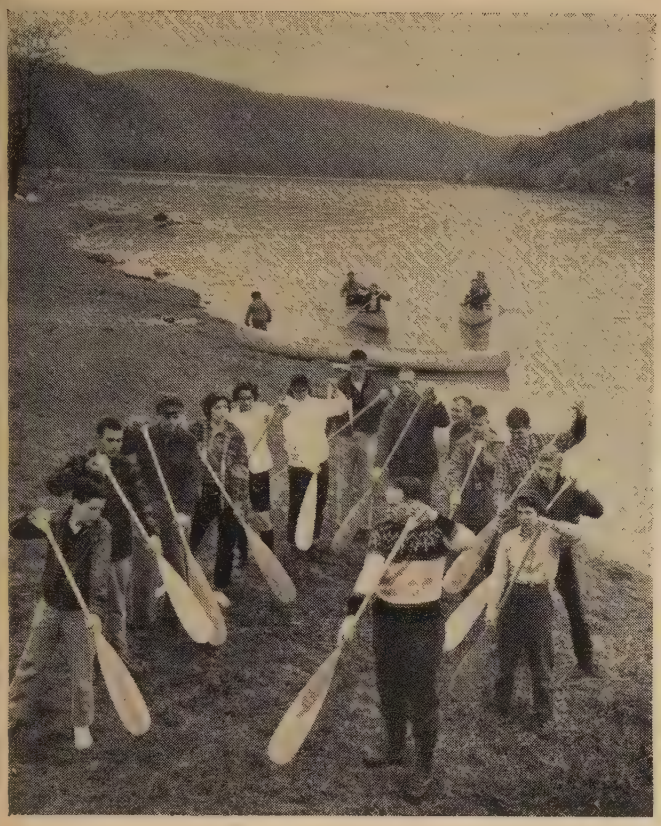
Back to the city after a fun-filled week end.

Hungry campers enjoy nourishing meal.

Mrs. Van Kirk is a member of Pilgrim Congregational Church in St. Louis. The photos are by Mrs. Elizabeth Rosenbaum who, with her husband, is chairman of the camping committee.

CONNECTICUT group trains for canoe trips to Canada

JANE C. WEEKS



Canoeing techniques are practiced on land before Connecticut campers take to water.

Members of committee and staff for "Canoe Trails."

KNAPSACKS, bedrolls and tents have become an integral part of the Christian education program of Second Congregational Church in Greenwich, Connecticut. The packing and rolling of these rather unique components of such a program are only a part of the preparations being made by the young people and some adults of Second Church for canoe trips to northern Canada this summer.

The purpose of the trips, as outlined by the Rev. Stanley L. H. McGuire, minister of education, is "to enlarge the Christian education program of the church by providing a camping experience for young people and adults, stressing spiritual and mental growth along with physical development."

Campfires are burning brightly these week ends at the Squantz Pond State Park in Connecticut. There Mr. McGuire, a certified Canadian guide, is conducting "warm-up" sessions to get his Second Church group in shape for the coming expeditions. The campers sleep in pup tents on a pleasant knoll overlooking a lake, eat dehydrated foods with apparent relish, hike with twenty-five and thirty-five-pound packs and every day paddle furiously—if somewhat apprehensively—on the lake.

Heavy emphasis is being placed on canoeing because the trips this summer on the St. Maurice River will start from the base camp at La Tuque, about 190 miles north of Montreal. Everyone has to take part in several hours of "land drill" before being permitted on the lake.

More than 120 people have signed up for the trips to date. The youngest is 10-year-old John Beale, son of the Rev. C. Gordon Beale, senior minister of Second Church, and the oldest is 67-year-old Herman Jacot, a retired Greenwich postman. The comprehensive plans that have been made should assure all campers of a memorable experience. In addition to Mr. McGuire, the staff consists of college students who have been trained in water safety, first aid, camping and leadership. The staff of fifteen also includes two medical advisers.

The summer schedule provides for five trips of thirty-six campers each. The groups will set out for either eight or ten days and a camper may stay on from one group to the next. There is a special student rate of $75 for eight days or $85 for ten days. The adult rate is $10 more per person. The groups going this year will be senior- and junior-high Pilgrim Fellowshipers, adult couples, Senior Scouts and Boy Scouts from the four CC churches of Greenwich.

Included in the brochure sent to each camper was a list of twenty-five rules and regulations covering everything from water safety and responsibility in communal living to the admonition that "all wild animals must be left strictly alone." A most unusual and meaningful experience awaits the intrepid members of Greenwich CC churches as they paddle through northern Canada.

Photos by courtesy of the *New York Times* and Town and Country Studio.

"COMMUNITY" is their middle name

ELMER F. ANSLEY

Church of the Month

THE WORD "community" in the Morningside Community Church's name is not just a part of its identification.

"Believing that the things that unite all Christians are more important than their differences," the Rev. Dr. John W. Flucke, minister of Morningside Church (E and R) in Inglewood, Calif., says, "we have sought from the outset to serve all the people of our community, regardless of denominational background. Then, by extension, this idea is put into action to reach 'round the earth."

Lay Evangelism

In Inglewood, just beyond the southwest boundary of Los Angeles, the idea of "community" found a ready response. Present members of Morningside Community Church come from at least twenty communities. No one gives this a thought because everyone is too busy working together. For one thing, the members do not assume that genuine "community" happens by accident. One way they have been achieving it is through a persistent program of lay evangelism. So effective has the program been that in the past ten years over one thousand new members have been received into the church.

When selected laymen and laywomen have gone out two by two to call on friends and neighbors to secure their commitment to Christ and to church membership, many wonderful things have happened. When a lay person calls to talk about religion, people listen and often are ready to make a favorable response. When a commitment is made, the pastor arranges for their instruction.

"This, too, leads to interesting experiences," says Dr. Flucke. "I remember some years ago a woman who made a commitment was asked whether her husband would like to join the church at the same time.

" 'Oh,' she replied, 'he isn't much interested in the church. He says he has his yard work to do on Sunday.' But when asked whether he would like to accompany his wife to the instruction class, the husband said he could see no harm in it and he came.

"After two sessions he said: 'I never ran across this kind of religion before. If this is what it is all about, maybe I should be in the church too.' He joined and has since served as a consistory member and as lay evangelism chairman. When the family moved to another community," Dr. Flucke concluded, "the husband was instrumental in beginning a new mission church there."

This is one of many ways in which the horizon of concern has moved out for Morningside Church members far beyond the bounds of Inglewood. The congregation has established a tradition of paying its denominational apportionment in full. Its tradition in World Service giving is to go well beyond its normal share. In addition, it has undertaken many special projects in both world service and in missions.

Mission Projects

This year, for the first time, Morningside Church has decided to go beyond its share in the denominational apportionment and to include in its budget the sum of $1,500 to help support an overseas missionary.

There have been other such projects. The congregation raised $1,300 for a "Good Samaritan" fund for the Jan Sas family from Holland. They brought Gladys Castellanos from Honduras and helped her get started in her college training. Then there was the young man from Wisconsin who suddenly developed cancer. The church's young married couples' group, The Mariners, raised money to buy plane tickets for him and his wife to return to Wisconsin—and a

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Dr. Ansley is an assistant editor of *United Church Herald*. Photos by Academy Photo Studio, Inglewood, Calif. and by courtesy of Morningside Community Church.

Morningside Community Church in Inglewood, Calif. The parsonage is at left. At right, the Rev. Dr. John W. Flucke greets a family after worship service.

member of the congregation drove their car as far as Chicago.

This story of Morningside Church had its beginning shortly before the United States entered World War II. At that time the growing suburb of Inglewood was brought to the attention of the E and R Board of National Missions by the national missions committee of California Synod.

Small Beginning

After a house-to-house survey, a comity assignment was obtained from the Southern California Council of Churches and the Rev. Arthur W. Felkley held the first service on June 15, 1941. Four women constituted that first congregation!

Those were war days with shortages of gasoline, of building materials and the like and progress in building a congregation was slow. The membership in 1946 was only thirty-seven; in 1949, eighty-seven. But those eighty-seven had the courage to start a building program and their insight proved justified. They were led at that time by the Rev. Dr. Frederick Frankenfeld, a veteran minister who retired from the active ministry just after the building was dedicated. Dr. Flucke was called as his successor.

A loan and grant from the Board of National Missions plus a gift of $5,000 from Salem Church, Rochester, N. Y., helped to erect the building. Since then Morningside Church has become not only self-supporting but has helped establish other churches in Southern California—both through cash contributions and through members. New congregations in half a dozen locations number among their leaders former members of Morningside Church. Five years ago Morningside men joined members of the new congregation at Torrance to build their first all-purpose unit.

The world-ranging interest of Morningside Church is rooted in the active sense of "community" exhibited in its own neighborhood. Its leaders are aware that in today's rapidly changing urban life they are faced with "evangelizing a procession of people." Since one address in five is changed every year, a continuous program of education and parish cultivation is a necessity. As part of this program, the congregation makes available to every family a weekly parish paper, *Church and Home;* the devotional booklet *Daily Talks With God;* the *West Coast Area Bulletin;* and *United Church Herald.*

The church facilities are always open for the use of community groups and organizations. Temple Beth Ohr, a Jewish congregation organized last summer, has held regular services in the fellowship hall since last October. Recently, in an observance of Brotherhood Week, the pastor and the rabbi exchanged pulpits.

Future Ministers

From time to time the work of the pastor has been supplemented by the part-time or full-time services of other ordained ministers.

At present, the Rev. James H. More, retired CC minister who was for twenty-seven years pastor of Plymouth Congregational Church in Los Angeles, is serving the congregation.

In cooperation with Eden Theological Seminary in Webster Groves, Mo., Morningside Church has helped train a number of students for the ministry by providing clinical experience in student pastorates. The present student assistant at the church is Clyde E. Lange of Chicago. Three members of this young church are studying for the ministry: James M. Johnson is at Eden Theological Seminary, Russell Bennet at Occidental College, and Paul Flucke, son of the pastor, is at Pacific School of Religion in Berkeley, Calif.

E and R Board Pledges Support for Public Schools

Left to right are the Pflugs, the Fauths and the Sheeders.

A CONCERN for the problems confronting public education in this country marked the recent two-day sessions of the Board of Christian Education and Publication of the Evangelical and Reformed Church. Meeting at the Robert Morris Hotel in Philadelphia on April 22 and 23, members of this agency unanimously approved a statement pledging vigorous support of the nation's public schools.

Prepared by representatives of four agencies of the United Church of Christ and scheduled to be submitted to the General Synod this July, the statement points to such threats to our system of public education as the overcrowding of present school buildings, the teacher shortage, the attempt to secure public monies for parochial schools, the attempt to use public schools for sectarian purposes, the challenges to academic freedom, the attempts to preserve racial segregation and the pressures to overemphasize science and technology.

Strong Affirmation

In the face of these threats, the following affirmation is offered: "We affirm our support of the public-school system, democratically controlled by the entire community, financed through general taxation and open to all children without discrimination as to race, creed or economic status."

After suggesting eight forms of action open to church members, the statement concludes: "We pledge our efforts to strengthen the system of public education for the full development of the capacities of our children and for the enrichment of our common life."

In other actions the board encouraged synods of the church to employ full-time directors of Christian education. It also expressed the hope that such directors would work closely with the staff of the Board of Christian Education in interpreting and implementing the program of Christian education throughout the denomination. In order to emphasize its concern at this point, the board officially expressed its willingness to help subsidize such synodical directors of Christian education.

A plan calling for a united campus program at colleges in metropolitan areas was endorsed. This would unite the efforts of five major denominations (including both uniting bodies of the United Church of Christ) in one program of Christian action and study on college campuses across the nation.

As a kind of pilot experiment, one of the board's field workers, Leona Poppe, was assigned to an E and R church in Bellevue, Ill. for a six-month period. The purpose is to discover what can be done in a large church to reorganize the Christian education program in such a way that the church may become an observation point to which other churches in the area can send teachers to improve the quality of their teaching.

Dr. Franklin I. Sheeder, executive director of the Board of Christian Education and Publication, announced that the volume of business handled by this agency of the church during 1958 exceeded one million dollars and that once again this represented an increase over the preceding year. A major publishing venture was introduced at the board's meeting—the first copies of a new hymnal published by Christian Education Press for use in the church school and home. Titled *Sing to the Lord*, it features hymns on Christian family life, spirituals and children's hymns. Fifty thousand copies of the hymnal have been printed and are now available from the Eden-Heidelberg Bookstores.

At a special testimonial luncheon two veteran board members were honored for having completed terms of at least twelve years of continuous service. These included the Rev. Robert T. Fauth, president of the board, and Dr. Harold A. Pflug, a member of its executive committee. Dr. Pflug has been serving continuously on the Board of Christian Education and Publication, or its predecessor agency, for more than a quarter of a century. He is professor of Christian education at Eden Theological Seminary in Webster Groves, Mo.

Joint Sessions

Honored also at the luncheon were Rose Kniker, librarian, and Marie Rose Remmel, editor of the *Church School Worker*, both of whom have recently completed thirty years of service.

In planning the next annual meeting, arrangements were made to schedule sessions so that Congregational Christian agencies can send representatives. Meetings will also be scheduled to allow a joint session with the Committee of Fifty of the Board for Home Missions.

Dr. Ross Cannon, an associate member of the Christian Education Divisional Committee of the CC churches, attended the board sessions as a fraternal representative.

JEROME J. FUSSELL

Dr. Fussell is missions editor, Board of Christian Education and Publication, E and R Church. Photo by courtesy of the author.

CC Home Board Members See Budget in Action

MARJORIE HYER

THE CONGREGATIONAL CHRISTIAN Board of Home Missions held its second "traveling board meeting" in the South in April. After nearly a week of visiting board projects and interests in a dozen states, the executive committee and executive staff gathered in Miami Beach for a four-day session.

Two tours preceded the meeting in Florida. One group of directors gathered in Washington, D. C. to visit churches, schools, colleges and other East Coast institutions in which the denomination has an interest. A second group of executive committee members had Nashville, Tenn. as its rendezvous. This group concentrated on visiting some American Missionary Association colleges including Fisk, LeMoyne, Tougaloo and Dillard.

Busy Days

The Eastern tour group probably established a record for activism when in one day, in North Carolina, its members visited a college, eleven churches or church sites, an orphanage and the headquarters of two State conferences. The schedule and transportation were arranged jointly by representatives of the Convention of the South and the Southern Convention. Representatives of the Southern Synod of the Evangelical and Reformed Church participated in part of the tour in this area and the visitors had an opportunity to visit several E and R churches as well as two new churches that are being established jointly as United Church of Christ congregations.

The purpose of both tours was to give the board's executive committee some firsthand acquaintance with the programs and projects that the board has supported or will be called on to support in the near future. The travelers visited churches ranging all the way from architectural masterpieces with several units serving nearly two thousand members to modest cement-block structures in which less than a hundred persons worship. All had at least this one thing in common—they either had been or hoped to become beneficiaries of the Church Building Loan Fund.

Both tour groups were deeply impressed with the work of the A.M.A. colleges, not only in maintaining high standards of scholastic achievement among students living on the campus but also in "extension" work in the Negro communities in which they are located. At Talladega College, for example, the visitors learned of the bookmobile program that takes "rolling libraries" to Negro communities in remote rural areas of Alabama as well as to towns and cities where strict segregation laws prohibit Negroes from using municipal library facilities. They saw a tastefully furnished community meeting room—part of the campus facilities — equipped with a record player and records, the walls hung with works of art by contemporary painters. A new Student Union Building at Talladega includes a spacious soda fountain and snack bar. Used by the college population as a matter of course, it is perhaps more important that it is also open to the community, where Negroes have nowhere else in town to go for an ice cream soda or a coke.

Board members stop at Talladega College en route to Miami.

Hosts for the meetings in Florida were the Florida Congregational Christian Conference and the Rev. Dr. R. Wiley Scott, minister of the Miami Beach Community Church.

While the official business meetings of the executive committee were held in the Roney Plaza Hotel where the members were housed, the hosts made certain that the visitors got a good panoramic view of much of Florida.

Development Program

During the meeting the committee voted the largest budget in the history of the board. In the fiscal year beginning June 1, 1959 the board has been authorized to spend $3,279,879 in a diverse program of interests including the development of church-school materials, construction and staffing of new churches, evangelism, race relations, and work with colleges and students.

The record budget was an increase of $323,796 over last year. Most significant increases were in the areas of church extension, specialized work with urban churches (including the project conducted by the Rev. J. Archie Hargraves at the Nazarene Congregational Church in Brooklyn, N. Y., *see page 14)*, race relations, and a leadership training program for church-school teachers. The latter is in preparation for the new joint Christian education curriculum. The budget also includes a special item for experimental religious television programming, which will be carried out in cooperation with the Office of Communication.

The record budget does not include the board's Pilgrim Press Division, which is expected to do approximately a $1,500,000 business during the coming fiscal year.

Miss Hyer is associate director of the Office of Communication for the United Church of Christ. Photo by courtesy of the author.

NEWS

WITHIN THE UNITED

NEBRASKA CONFERENCE MEETS IN NEW CHURCH

THE 103rd annual meeting of the Nebraska Congregational Conference held in Fremont, Neb., last April marked a high point in the history of Nebraskan Congregationalism. The host church, whose building was so recently completed that it had not yet been dedicated, is built on land given by Belle Rogers, granddaughter of the Rev. Isaac Heaton, who organized the church 103 years ago. The citizens of the pioneer settlement of Fremont lived in dugouts, except for one man who quickly vacated his log cabin for the new minister and his family. The first little church built by the members served as courthouse, schoolhouse and church.

In describing the new $440,000 structure, the minister, the Rev. Albert Carlyle Becker, said: "It has been the repeated observation of our members that we have not produced a 'pretty' church. We do hope and pray that there has been achieved a feeling of majestic strength in its every part, which bespeaks our love for the things of God." Photo shows Mr. Becker greeting parishioners at the close of a service.

The conference program was based on the theme "Our mission tomorrow." Guest speakers were: Dr. Henry Smith Leiper, Dr. John R. Scotford, Dr. John A. Reuling and Dr. Howard F. Schomer. The Doane College Singers, under the direction of Prof. C. J. Castle, presented a program entitled "Let's meet the new *Pilgrim Hymnal*" published by Pilgrim Press.

Mrs. Arthur W. Taylor

CALIFORNIA CHURCHES ENJOY INTERRACIAL FELLOWSHIP

THE most successful experience our church has had in the area of interracial fellowship," was the way the minister of one of the participating churches spoke of the potluck supper and fellowship evening that the members of the Los Altos United Church of Long Beach, Calif. and the Lincoln Memorial Congregational Church, Los Angeles, enjoyed recently. More than 300 people participated in the program, together with their ministers: the Rev. Murray T. McNeil Jr. of the Los Altos Church, and the Rev. Lloyd Galloway of the Lincoln Memorial Church.

Following the dinner hour a lively talent show was presented by members of both churches. Community singing, choir selections and a meditation led by the Rev. Vernon L. Booker, associate at Los Altos, brought the evening to a close. The initiative for the evening's program was taken by the Christian social action committee of the Los Altos Church, which conferred with representatives of Lincoln Memorial Church in working out program details.

"In the past we have tried exchanges of pulpits and union of choirs and the like," declared Mr. McNeil, "but this year we decided to bring the people themselves together in an atmosphere of fellowship that would be as uncontrived as possible and during which the word 'brotherhood' would never be overtly used.

"Members of the church expressed appreciation by saying that it was one of the most wonderful evenings they had ever spent. These comments even came from some who said they had approached the experience with serious misgivings. We feel that less talk about brotherhood and more joint activity is the best approach to increased understanding." Photo shows Juanita Galloway and Julie Work.

ST. PAUL'S, CHICAGO, REBUILDS AFTER FIRE

CHICAGO was still a small western outpost when St. Paul's Church was organized in 1843. The first E and R church in Chicago, St. Paul's was the church in which the Missouri Synod was launched and it was one of the organizers of the Synod of the Northwest, which later joined the Evangelical Synod of North America.

During the 115 years of its history St. Paul's has experienced two disastrous fires. The great Chicago fire of 1871 destroyed its second church home, and on the day after Christmas 1955, the magnificent building the congregation had erected at the turn of the century on the city's near North Side burned to the ground. This experience prompted the congregation to make a searching study of its program and mission and to arrive at the decision to continue its ministry in the community where it had been working for sixty years rather than to flee to the suburbs as other churches have done.

Last March the new sanctuary erected on the old site at a cost of over one million dollars was dedicated. Basically German gothic in style, in keeping with the congregation's tradition, the new building at the same time takes advantage of many contemporary trends in church architecture.

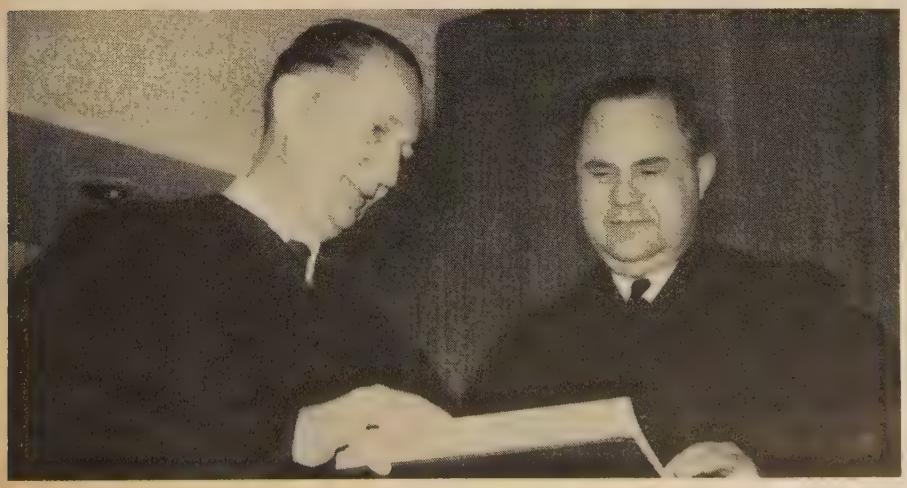
Participating in the dedication services were the Rev. Paul D. Bendit, Lester Prairie, Minn.; the Rev. Walter E. Maass, Detroit, Mich.; the Rev. Theodore E. Preuss, Columbus, Ohio; the Rev. Dr. Erwin R. Koch, St. Paul, Minn.; the Rev. Dr. Allen G. Wehrli, Webster Groves, Mo., and Mrs. Elizabeth Ramsey, Flat Rock, Mich. The Rev. Dr. Gerhard W. Grauer and the Rev. Philip A. Desenis are the pastors of St. Paul's.

Because he has been made vividly aware of the costliness of church fires, one pastor of St. Paul's offers a word of advice on fire insurance to other churches: "For complete coverage, figure the cubic footage of your church building and multiply by $1.00-$1.50 depending on the quality of workmanship and cost of appointments."

Grant-Jacoby

NEW CONGREGATION JOINS YANKTON ASSOCIATION

IT was a historic day for Congregational Christians in South Dakota when the new Crestwood Community Church, Sioux Falls, was accepted into the Yankton Association of Congregational Christian churches. This is the first accession to the association since 1910 when the First Church of Humboldt was received.



The Crestwood Church, the second Congregational church in Sioux Falls, is a mission sponsored jointly by the CC Board of Home Missions and the Congregational Conference of South Dakota. The first services were held on July 13, 1958. Founding Sunday was observed on October 5 with fifty charter members. In the meantime, membership has grown to eighty-six.

The Rev. Dr. Ira D. Black, secretary of church extension, represented the Board of Home Missions at the acceptance service and gave the charge to the minister. The Rev. Dr. Ralph J. Hoffman, superintendent of the conference, directed the charge to the congregation, and the Rev. W. Robert Strobel, Central Union Church, Honolulu, Hawaii, preached the sermon.

In conjunction with the acceptance service the Rev. Hans M. Poppe was officially installed as minister of Crestwood. He is shown in the photo *(left)* with Dr. Black.

Continued on next page

CALIFORNIA MEN ORGANIZE CHURCHMEN'S FELLOWSHIP

Steve Rubiolo

INCREASING cooperation between Congregational Christian and Evangelical and Reformed men—on the local, regional and national levels—is the order of the day as men's groups in various parts of the church hold joint rallies and retreats or meet together in workshops and conferences.

In Northern California the former Laymen's Fellowship and the former Churchmen's Brotherhood Federation have decided not to wait for union on the national level before they go from cooperation to consolidation. The accompanying photo shows four of the leaders who have taken a prominent part in the organization of the Churchmen's Fellowship of North California. They are *(left to right):* the Rev. Theodore H. Van Dyck, San Bruno, Calif., president of the West Coast Area of the E and R Church; Vincent B. Claypool, San Carlos, Calif., retiring president of the former CC Laymen's Fellowship, Northern California Conference; **Armin E. Meyer,** Fair Oaks, Calif., retiring president, former Churchmen's Brotherhood Federation of North California and first president of the new Churchmen's Fellowship; and the Rev. William David Pratt, San Francisco, superintendent of the Northern California Congregational Conference. The men of the United Church of Christ will have a further opportunity to advance their objectives when they meet in St. Louis for the second joint National Convention of the Laymen's Fellowship and the Churchmen's Brotherhood, August 25-27, 1960. Almost a thousand men attended the first joint convention held at Oberlin College in 1957. Although official union of the E and R and CC men's organizations was not possible at that time, the men agreed that they would come together as the Churchmen's Fellowship of the United Church of Christ as soon as the constitution of the United Church is ready to be put into effect. If this should come about by the time the convention is held, the Churchmen's Fellowship will be organized; if not, laymen's organizations will be urged to continue cooperation in the state conferences and synods as well as on the local level.

William Peterson

E AND R WORLD SERVICE SENDS SHEEP TO JORDAN

INSTANTANEOUS response to emergency needs, regardless of where the emergency may arise, is getting to be an almost normal activity for the Evangelical and Reformed Commission on World Service. That is why its budget includes a sizable allocation to the so-called "Fund for unforeseen emergency needs," according to Dr. Reginald H. Helfferich, its executive secretary. The most recent response to an emergency took the form of a gift of 100 fat-tailed sheep to be distributed among the Azazmeh Bedouin now stranded near Kerak in East Jordan. This group of dispossessed Arabs lost a large part of their flocks during the Sinai Campaign in 1956-57 and most of the remainder during the drought of 1958 and the severe winter storms of March 1959. This initial gift of 100 sheep is one-fourth of the total number required.

When Church World Service, a department of the National Council of Churches, learned of the situation the E and R Commission on World Service immediately advanced funds to be sent to the Relief Committee of the Near East Christian Council for the purchase of ninety ewes and ten rams. These were secured in West Jordan and taken over to East Jordan with the cooperation of the Ministry of Social Welfare of the Jordanian Government.

The photo shows the flock grazing on the slopes of the Mount of Olives near Jerusalem as they are being checked by members of the Relief Committee. Standing second from the right is Labib Nasin, national secretary for the Jordan Y.M.C.A. A. Willard Jones, fourth from right, is the executive secretary of the Relief Committee, and Merlin Swartz, right, the team leader, is in charge of the distribution of the sheep. The walls of the city of Jerusalem may be seen in the background of the photo.

GROUND-BREAKING CEREMONIES UTILIZE UNIQUE SYMBOLS

Lawrence Berg

GERMAN Army bayonets used in World War I and an old-fashioned plow were impressive symbols used in the ground-breaking ceremony when Peace Evangelical and Reformed Church, Duluth, Minn., began construction of the first unit of its new church and of the parsonage. The bayonets were a gift from the head of a German Army medical unit in Munich. Later they will be welded to the plow, which broke a furrow marking the outline of the new building, and the complete unit will be placed at the entrance to the new church as a continuing reminder of Isaiah's message: ". . . and they shall beat their swords into plowshares."

A further dramatic act incorporated in the ground-breaking ceremony was the burning of an evergreen as a reminder of the burning bush that Moses saw and of the message that came: "Put off your shoes from your feet, for the place on which you are standing is holy ground."

Organized as St. Paul Church in 1872 by a group of German immigrants, the Duluth congregation is adopting the name of Peace Church as it moves to its new site prominently overlooking the Duluth harbor.

A commanding feature of the new construction will be a free-standing bell tower from which three bells will ring out their hourly message of goodwill. The original bell, which has hung in the congregation's present building since it was erected in 1874, was a gift from Emperor Wilhelm I of Germany and was cast from a French cannon captured by the Prussians at the Battle of Metz in 1870.

A second bell to be given on "indefinite loan" by the United States Department of Defense will come from a World War II United States naval vessel. It will probably be delivered to Duluth in July when a fleet of warships is expected to come through the Great Lakes and dock in the Duluth harbor bringing with it the bell.

The third bell is to be cast from World War I and II trophies and souvenirs that members of American Legion posts in Duluth are collecting. Several tons of metal—bronze, copper and brass—are needed.

Dr. John W. Mueller, St. Louis, second vice-president of the Evangelical and Reformed Church, was the guest speaker. The Rev. Donald W. Schmidt, the pastor, is shown in the photo with the symbols used in the ceremony: the bush, the swords and the plow.

Construction of the church and the parsonage will start soon. Donald A. Schuler is the congregation's president and Harold E. Paschke, executive committee chairman, will be in charge of the building program. Estimated cost of the first unit to be constructed is $210,000.

The original congregation was formed by a group of German immigrants. In 1934 it became St. Paul Evangelical and Reformed as a result of a merger of the Evangelical Synod of North America and the Reformed Church in the U. S.

LAYMEN AND WOMEN TO MEET AT LA FORET

AN INFORMAL week-long program for the men and women of the United Church of Christ has been planned for La Foret Camp near Colorado Springs, Colo., August 16-22. This year's conference, the ninth in the series of annual conferences for lay members to be held at La Foret, is being jointly sponsored by the adult lay organizations of both the Congregational Christian and the Evangelical and Reformed churches.

Single men and women as well as married couples who are active in their churches and who desire to enlarge their understanding of the work of the church —while at the same time deepening their spiritual life and training for more effective churchmanship—are invited to attend. In this magnificent setting of giant Ponderosa pines, with Pike's Peak towering in full view to the west, they will be able to participate in an exhilarating program led by outstanding leaders from both branches of the United Church.

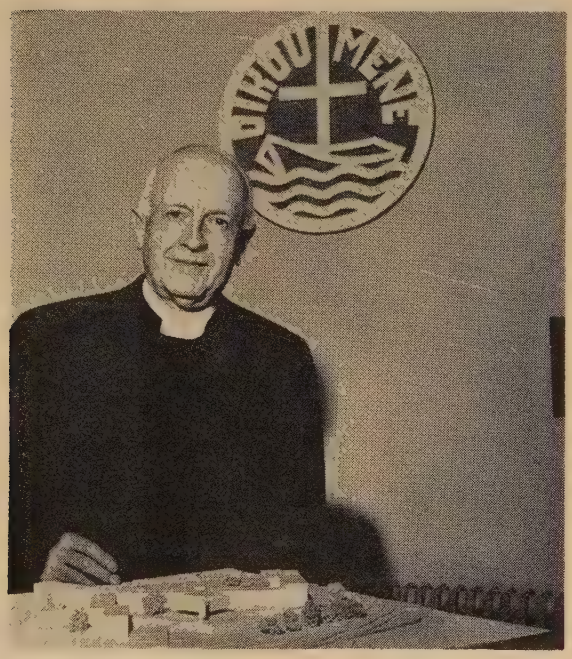
The photograph shows Ponderosa Lodge in which the main conference sessions are held. Guests are housed in rustic cabins nearby.

Deans for the 1959 conference are Mrs. Burt Proctor, Corona del Mar, Calif., vice president of the CC Women's Fellowship of Southern California and the Southwest; and Elmo L. Fischer, New Braunfels, Tex., treasurer of the E and R Churchmen's Brotherhood. The cost for the seven-day program is $35 for adults and $17.50 for children 12 years of age and under. Reservations accompanied by a deposit of $10 per person should be sent to Lucille D. Frost, 19 South La Salle Street, Suite 1314, Chicago 3, Ill. Requests for information may be addressed to the offices of any of the lay agencies of the United Church.

Knutson Bowers

NEWS of the WORLD

BISHOP SHERRILL REPORTS ON WORLD COUNCIL HEADQUARTERS



A TOTAL of one million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches in Geneva, Switzerland, Bishop Henry Knox Sherrill, chairman of the international committee for the building, reported at the recent meeting of the United States Conference for the World Council in Buck Hill Falls, Pa. Bishop Sherrill said that $300,000 has come from the World Council's member churches. Gifts from foundations, individuals and other sources will make up the remainder of the $2,500,000 goal. It is expected that $1,400,000 will come from the United States.

Architects' plans for the new building will be presented to the ninety-member Central Committee of the council when it meets on the Greek island of Rhodes, August 18 to 29. Construction of the building is expected to get under way this fall with 1961 as the target date for completion.

The $2,500,000 headquarters building will be located between Geneva's airport and the United Nations building. Existing headquarters property consists of a wooden chalet, barracks and rented houses in a residential section of the city. Photo shows Bishop Sherrill, a World Council president, with a model of the new building.

MENTAL HOSPITAL CHAPLAINS HONOR DR. BOISEN

DR. ANTON T. BOISEN, 82, a pioneer in the field of chaplaincy service to mental patients, was doubly honored by the Association of Mental Hospital Chaplains at its twelfth annual meeting held in Philadelphia, Pa., recently.

The association presented him with its award, a suspension clock with a gold-inscribed plate, and announced that it was establishing a new award named in honor of the veteran Congregational Christian clergyman. The "Anton T. Boisen Award" will be made "occasionally" by the association to a hospital chaplain who has done outstanding work in his field. Formed in 1948, the association consists of ministers, priests and rabbis concerned with the religious needs of mental patients. It has a membership of some 300 clergymen in this country and Canada.

Dr. Boisen, now retired, is a former chaplain of Elgin, Ill. State Hospital and former professor at Chicago Theological Seminary, where he founded the first nationally recognized clinical training program in psychiatry for pastors and seminarians.

Shown flanking Dr. Boisen in the photo are *(left)* Chaplain Joseph J. Quinlan, Roman Catholic of the Hastings, Minn. State Hospital, a past president of the association and chairman of the award committee, and Chaplain Richard J. Lehman, Congregational Christian clergyman of the Gowanda State Hospital, Helmuth, N. Y. Mr. Lehman as president of the association warned the chaplains that there were inherent dangers in becoming too clinical at the expense of being "unpastoral."

RNS

CORNELL UNIVERSITY HONORS DR. IDA SCUDDER

THE "Award of Distinction" given annually by the Alumni Association of Cornell University Medical School was conferred this year on Dr. Ida S. Scudder, founder and former director of Christian Medical College and Hospital, Vellore, India. Now in her eighty-ninth year, Dr. Scudder is confined to her wheel chair as the result of a hip injury sustained in a fall last December.

Dr. John S. Carman, a fellow Cornell Medical School graduate and present director at Vellore, made the presentation of the citation "in recognition of her notable contribution to medical education, public health and international understanding. . . ."

This world-famous institution, which had its beginning at about the turn of the century, today has the support of thirty-nine mission boards in Australia, the United Kingdom, Europe, Canada, India and the United States. Included among supporters are the two foreign mission agencies of the United Church of Christ—the American Board of Commissioners for Foreign Missions and the Board of International Missions.

Dr. Herbert H. Gass, E and R missionary, is lecturer in dermatology at the college and head of the William Jay Schieffelin Leprosy Research Sanatorium.

TWO DENOMINATIONS UNITE

MERGER of the American Unitarian Association and the Universalist Church of America "at the earliest feasible date" has been approved by a three-to-one vote by local churches and fellowships in a nation-wide plebiscite.

Results of the voting were announced in Boston by Dr. William B. Rice of Wellesley Hills, Mass., chairman of the Joint Merger Commission, which has been negotiating the union since 1955.

He stated that about 600 of a possible 930 churches and fellowships participated in the plebiscite with 75 per cent approving the merger.

As a result of the voting, Mr. Rice explained, a plan of union will be presented at a joint conference of the two denominations in Syracuse, N. Y., October 31.

If the union plan is approved by both denominations, Unitarians and Universalists will be asked to ratify the merger in 1960. The proposed new body, to be known as the United Liberal Church, will unite some 105,000 Unitarians and 75,000 Universalists. Although the commission has been working on the union since 1955, the merger has been in the offing for more than twelve years. In 1953 youth organizations of both denominations united in Liberal Religious Youth.

TOBACCO COSTS PASS CHURCH GIFTS

AMERICANS spend about 15 per cent more for cigarettes and other tobacco products than they give to all churches and religious and charitable activities, the Federal Government has reported.

The United States Department of Agriculture said that expenditures for cigarettes and tobacco products in 1957 totaled $4,262,000,000.

Meanwhile, the United States Department of Commerce estimated that in 1956 Americans gave $3,746,000,000 to churches and religious and charitable organizations. According to information released by the Joint Department of Stewardship and Benevolence of the National Council of Churches, contributions totaling $2,043,741,555 were reported by fifty-two Protestant and Eastern Orthodox churches during this period.

In its report, the Department of Agriculture indicated that the tobacco industry is one of the most profitable in the economy. Its 1957 profits were a record $459,000,000, a return of 26.0 per cent on stockholders' equity.

Federal and state taxes of $2,313,000,000 were collected on tobacco products. Farmers received $907,000,000 for the tobacco crop in 1957, on which their net income was less than $200,000,000.

BOOKS

THE WORLD CRISIS AND AMERICAN RESPONSIBILITY
By Reinhold Niebuhr
WHAT PSYCHOLOGY HAS TO SAY TO RELIGION
By Wayne E. Oates
MIRACLES: A PRELIMINARY STUDY (Abridged)
By C. S. Lewis
ROMANCE IN CHRISTIAN MARRIAGE
By W. Clarke Ellzey
WHAT DIVIDES PROTESTANTS TODAY
By Hugh T. Kerr
(Association Press, 50 cents each)

THERE IS nothing that these books have in common but their size, their provocative content, their timeliness, the fact that they are for lay readers and that they are by prominent authors. They further enhance the Reflection Books series.

We are indebted to Dr. Ernest W. LeFever, analyst of U. S. foreign policy for the Library of Congress, for selecting from Dr. Niebuhr's prolific writing on American international responsibility nine essays on "major facets of the international crisis." These essays deal essentially with the dilemma in which religious idealists find themselves when they do not understand the realities of politics. The implications of this are reflected in Dr. Niebuhr's analysis of the nature of the world crisis, of the moral and political resources that are available, the limitations to our judgments due to our illusions about the optimistic solutions to world problems. There is a fine unity in these essays and while they create a feeling of despair, there is the sure hope inherent in our faith.

Clergymen counseling people with emotional problems are increasingly turning to the psychologist for guidance in understanding the emotional make-up of man. Psychologists, on the other hand, have been slow in accepting the approach of religion to bring healing to emotionally sick people. Dr. Oates traces the development of a closer affinity between religion and psychology and suggests how the leaders in each field must come together to affect a meaningful and helpful situation for the patient. His profound knowledge of biblical resources serves to throw light upon man's search for a fuller life.

In 1947 C. S. Lewis published his classic on miracles. In a day when the exploration of the natural world has thrown so much light on heretofore unknown areas of life, man does not want to believe in miracles. Mr. Lewis has been a source of renewed assurance for many to whom miracles and faith go together.

In *Romance and Christian Marriage* a helpful resource is added to the other volumes on this subject that appeared earlier in the series. It commends itself especially for its emphasis upon marriage as a lifelong romance. Life is seen as a totality and romance continues to the completion of life.

The divisions within Protestantism continue to be a source of both weakness and strength. Even though recent years have witnessed significant progress toward the realization of ecumenical hopes, Dr. Kerr makes a strong case for the fact that we are a long way from realizing those hopes. This small volume packs a great deal of up-to-date information into its pages, giving a broad survey of the situation today. Within the very struggle for unity the adherents of the Protestant faith have entered into enriching experiences as the highly complex phenomena of our Protestant tradition grow into oneness.

Henry C. Koch
Minister,
Concordia Lutheran Evangelical Church,
Washington, D. C.

THE DYNAMICS OF CHRISTIAN EDUCATION
By Iris V. Cully *(Westminster Press, $3.75)*

DR. CULLY has undertaken a difficult task and in so doing has produced a book that will help many readers. The task, in her own words, is "to elucidate an understanding of the Christian faith that can be relevant to growing children within the church, to develop methods by which this faith can be communicated to children and by them, and to point to ways in which future curriculum materials might incorporate such insights." The book therefore deals with what and why much more than with how.

Pastors and directors of Christian education will appreciate the way in which current thinking in theology, psychology and Christian education are brought together. But readers without theological training may find the book, though helpful, a bit difficult for them.

A stimulating final chapter points to ways in which curriculum materials ought to be strengthened in five areas: church, Bible, relationship between God and man, conduct, and use of existential methods. There are times when Dr. Cully proposes to confront children with experiences and insights that seem to this reviewer to be too mature for them. But the book will stimulate its readers to thought and self-examination.

Lee J. Gable
Professor of Christian education,
Lancaster Theological Seminary.

TWENTY CENTURIES OF CHRISTIANITY: A CONCISE HISTORY
By Paul Hutchinson and Winfred W. Garrison *(Harcourt Brace and Co., $6.00)*

WILL ROGERS observed that "everybody in the world is ignorant, but on different subjects." One subject on which most Christians are ignorant is the history of their faith. Many attempts have been made to write that history in brief compass. This newest summary treatment of the tremendous tale will go far to reduce quite painlessly the ignorance of anyone who takes time to enjoy its stimulating and highly informative pages.

For this notable attempt to do the impossible is wise, sprightly and exciting. Dr. Hutchinson, long editor of the *Christian Century*, began it in articles that appeared in *Life*. His long-time friend and editorial associate, Dr. Garrison, who is now head of the University of Houston's department of philosophy, has written the major portion of the volume since Dr. Hutchinson's death.

These authors have shown great skill in covering the wide sweep of events from the day of John the Baptist to the day of the ecumenical movement in non-Roman churches and of the new ecumenical council called by Rome. They have managed to achieve admirable balance while writing obviously from the Protestant viewpoint.

One finds in such a brilliant story the reason why it may be said that "Christianity is the cement that holds society together and the dynamite that blasts new channels for human progress." Dr. Garrison's final summation is typical: "The world and Christianity have survived many crises. The world is very durable—unless we bomb it into obliteration—and there is that in Christianity which can never die. If Christianity is responsible for the character of civilization, then its task is hardly more than begun. . . . This is the hour of opportunity for religion. . . . Man's ills (are) far below the outer layers of his life. Can the Christian churches now persuade him that the grace of God can penetrate deeper and with more saving power than any analyst's probing? Scholarship may despair of ever completely recovering the figure of the historical Jesus, but never has the figure of Christ risen higher or in more compelling majesty over the debris of human failure."

Henry Smith Leiper
Former minister and executive secretary,
CC Missions Council.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1714 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

Thank you very much for that splendid National Library Week issue *(April 9)*. They're still talking about it in the religious publishers group and National Library Week office.

Roland E. Burdick

Editorial associate,
National Council of the Y.M.C.A.

★

Rocky Hill, Conn.

TO THE CO-EDITORS:

I write concerning the proposed new Statement of Faith *(March 26 issue)*, which I find beautifully expressive of my own primary beliefs.

Despite the contemporary custom of abandoning the use of capitals in pronouns referring to God, I feel it behooves us out of humility and devotion to capitalize "His," "He," "Himself" and "Him" in our Statement of Faith.

Then, in the line "He promises, to all who trust him," I think the words "and obey" or "and seek to obey" should be added. The line would read: "He promises, to all who trust and seek to obey Him . . ."

Valuing highly the covenant relationship, I would also like to see a covenant as well as a Statement of Faith proposed at the General Synod, which meets in Oberlin this July.

Arthur C. Weil

Minister,
Rocky Hill Congregational Church.

★

Demorest, Ga.

TO THE CO-EDITORS:

I have read with great interest and appreciation the proposed Statement of Faith in your issue of March 26. I would like to suggest slight improvements in only two places:

1) "He calls the worlds into being . . ." Instead, I would prefer to say: "He called the world into being . . ." Scientifically, the world is one in plan and order as far as we have explored it. If on other heavenly bodies we find intelligent beings quite different from us, it will be time then to speak of "worlds." Religiously, we should not forget the past tense. We believe creation was the act of God and much of history was implicit in the original act. While God has introduced improvements from time to time, he has done nothing so drastic as creating new worlds.

2) The church consists of "faithful people of all ages, tongues and races." Instead of "races," I suggest saying: "divisions of the human race." We do want to attack modern racism. But the scientists have deflated the importance of those superficial groupings we used to call races. Now for the Statement of Faith to use the word in the plural might imply that there is something fixed and right in the concept of races; whereas the important thing about the human race is that it is in many ways one, and should be more so.

Further, racism is not all that keeps us from worshiping together and practicing Christian friendliness. We all know that our pride and snobbery may be based on differences in ancestry, in culture and education, in wealth, in custom, in institutional loyalty, etc. Perhaps my proposed wording, "divisions of the human race," suggests all these other factors too.

Edward G. Nichols

Minister,
Federated Church.

★

St. Louis, Mo.

TO THE CO-EDITORS:

The following letter from Richard and Martha Lammers, missionaries to Japan, concerns all who contemplate sending used greeting cards to overseas missionaries of the United Church of Christ. It is typical of letters received from others.

"Dear Friends:

Thank you for your enthusiastic response to the used Christmas card project. However, *please send no more cards* to us now. If you know any friends who are also planning to send cards to us, please also tell them to stop. Many items are still being forwarded from our former address in Asahigawa and Kyoto and things get quite mixed up. So please help us to get out of this dilemma by not sending us any more cards now! Thank you again for your support of this project, which has helped many of our churches in their program of outreach into the community around them.

Richard and Martha Lammers"

Before sending any used cards overseas, will you please write the Department of Missionary Education, 1720 Chouteau Avenue, St. Louis 3, Mo., or The Friendly Service Secretary, Marjory A. Martin, 287 Fourth Avenue, New York 10, N. Y., for the latest list of names and addresses of missionaries who can still use the greeting cards.

Stanley H. Wilke

Director,
E and R Department of Missionary Education.

★

Pleasant Hill, Tenn.

TO THE CO-EDITORS:

The letter from the minister at Detroit Lakes, Minn., in regard to the proposed Statement of Faith for the United Church of Christ *(See* United Church Herald, *April 23)* is the most intemperate statement that I have read in some time. It shows that a man already prejudiced against a certain movement can only look with jaundiced eye on any document growing out of that movement.

The onus of the writer's outburst is given in the sentence, "This was supposed to be a merger, not a surrender; a continuation of a heritage, not a capitulation." The merger was wrong; therefore nothing coming out of it can be right.

Nearly every criticism in this letter is unfounded and none more so than his sentence, "This statement is artificial, because it does not arise out of experience." This new Statement of Faith arises out of the new ecumenical spirit that is abroad in Christendom today. We cannot go on "clinging to the skirts of a vanished world." Some of us can no longer repeat the old creeds in which we cannot concur. We are thankful that here is a fresh, thoughtful statement that speaks to our condition in the twentieth century.

Critics of the proposed new statement would do well to read the article in the *Christian Century* of February 15 entitled "Ancient faith, modern testimony," written by Prof. Roger L. Shinn. He says: "Today the church struggles not primarily against such easily named heresies as Arianism and Docetism. Although our generation has its subtle heresies, the greater temptations are nationalism, racialism, the pursuit of wealth and comfort. Churchmen can use the classical creeds without ever realizing the great threats to the faith in our day. Hence any testimony of faith for our time may well concern itself with God's call to obedience and his support in the battle against the principal temptations of today's civilization."

The proposed Statement of Faith to be presented to the General Synod of the United Church of Christ at Oberlin, July 5-9 is contemporary; it is real; it is honest; it speaks to our day.

Victor E. Marriott

★

Temple, Pa.

TO THE CO-EDITORS:

We at Christ Church, Temple, Pa., have appreciated the articles you have run on the subject of religious stamps that have been issued in the past several years. Thank you for them.

Christ Church is celebrating the fiftieth anniversary of the congregation's organization and is also dedicating a new church building. As part of the special observance, the Churchmen's Brotherhood is sponsoring a commemorative envelope bearing the seal of the congregation, which includes the symbols of the *agnus dei* and the *chi rho*, and also the date of organization as well as the dedication date of the building. The purpose of the commemorative envelope is to keep before the public through sym-

Continued on next page ▸

bolism the name of Christ as well as to celebrate the anniversary. The stamps affixed will be the one- and three-cent Lincoln commemoratives. The date of postmark will be May 23, the actual anniversary date.

It has occurred to us that church members who are stamp collectors may desire copies of the cover. Any interested persons may send 10 cents in coin or stamps to Christ Church, 705 Euclid Ave., Temple, Pa. Communications will be honored either before or after the cancellation date. Church historians and other congregations may also find the commemorative cover of interest.

John C. Sheller
Pastor,
Christ Evangelical and Reformed Church.

★

Grand Marais, Minn.

TO THE CO-EDITORS:

In the main, Dr. Robert W. Spike's article on "The growing unity of Christian worship" *(see* United Church Herald, *May 7)* was provocative and challenging, and we thank him for it. However, it is disconcerting to receive the revelation that Congregational, Presbyterian and Baptist churches throughout the country are "ridiculous" with their altars "pushed against the wall." I submit that many of these altars were not pushed but carefully placed where they are, and that much meaningful worship has taken place before these altars.

Yet, Dr. Spike may be right. Certainly it behooves ministers and building committees to grasp "the whole fist of theology" and understand what they are about when they plan new or remodeled places of worship. Meanwhile, we shall continue to worship as best we can in our center-aisled nave and split chancel.

Walter C. Bishop
Minister,
First Congregational Church.

★

Metuchen, N. J.

TO THE CO-EDITORS:

As a former member and close friend of Plymouth Congregational Church in Coconut Grove, Florida, I was truly delighted to see what wonderful progress "the Church in the Garden" *(page 27, April 23 issue)* is making. Not only is its setting of breath-catching beauty, but its prevailing spirit of warm friendliness and Christian fellowship makes every visitor feel immediately welcome. I suggest to anyone planning a trip to the Miami area that he look up Plymouth Church before unpacking. Dr. Davis, the church staff and every member of the congregation will welcome you.

Congratulations again on your fine new magazine. A careful reading of each issue of *United Church Herald* has been a meaningful and rewarding experience for me.

Eleanor (Mrs. Charles) Eckel
Member, First Congregational Church,
Westfield, N. J.

RENEWAL IN RETREATS

(Continued from page 7)

the impressions that assault us. With no effort or conscious intention on our part, we can slip easily into a style of living, at once passive and irresponsible, whose chief end is the immediate gratification of our sensory desire. The enormous advance in technology, as Carl Jung reminds us, "only serves to occupy the mind with all sorts of sensations and impressions that lure the attention and interest from the inner world . . . (until) consciousness of the inner world becomes darkened and may eventually disappear altogether." The immediacy of this danger can be confirmed by anyone who will observe closely even for a single day the objects of fancy and desire to which he is distracted.

Because of this susceptibility in us, mounting guard over the portals of sense has always been regarded as an urgent precaution on the part of those who seek to rise to their fullest potential life. Therefore, "if your eye causes you to sin, pluck it out." *(Matthew* 5:29) Today, when for the sake of maximum pleasure—and economic progress—we are exhorted to indulge ourselves in all the sensory appetites we can support, the call to selective and heroic discipline of our sensate nature becomes crucial. Detachment in retreat aims to help us begin to learn and to gain strength in the practice of that discipline.

Again, we encounter the need for detachment at a deeper level, where the elementary attractions of the senses have been combined and metamorphosed into complex patterns of ego-satisfaction. The gourmet always wining and dining at table may appear to have little in common with the self-denying temper of the business executive inseparable from his portfolio, the scientist immured in his laboratory, or the woman bound day and night to sacrificial household toil. Yet he may care little more than they for the immediate and saucy gratification of his palate.

The common bond among these individuals must be seen in the servitude each yields to the self-image he has devised. The immediacy that characterizes the lure of the sense has now given way to a compulsion driving the individual incessantly at the task of maintaining intact the image of himself as he conceives himself to be. The gourmet must dine, the executive operate, the scientist search, the housewife sacrifice. In our civilization such compulsive routines have come to dominate both the work and the pleasure of many people. True leisure, as Josef Pieper has shown, "runs at right angles" to both work and recreation under such compulsive drives. And, when these coercive patterns are blocked or exposed as irrelevant to the situation confronting the individual, he feels lost, frustrated, resentful and afraid.

In a retreat the compulsive aspects of our living are revealed whenever we are asked to change our habitual behaviour in order to enter into the retreat's detachment. The incessant talker balked by the hours of silence provides an instructive instance. But a retreat fulfills its function of providing detachment from the clamor of daily living only as it cuts across the habits, attitudes and compulsions that have become engrafted on our self-image and encouraged by our egocentricity. In forcing us to recognize and to come to terms with that self-seeking pattern, the retreat can help us to those changes in being that fit us better to love God and neighbor.

Compulsive behavior rooted in the self-image is only one manifestation of the deep and hidden life of our nature with which the detachment of retreat is concerned. There goes on constantly within us a life of which we are aware in only fleeting moments, filled with a kaleidoscopic interfusion of dreams, impulses, desires and anxieties, and almost inaccessible to the ways of rational thinking.

Under the strains of our living today, we succumb with increasing frequency to the domination of this unconscious life, unless we can find periodic occasions for dealing with it and for renewing the wholeness of our life at the springs of creative power.

Yet for an increasing number of people the pressure and distraction of modern living prove almost prohibitive of any such integration. The businessman flying across the continent or the ocean by jet plane may arrive at his appointment, warns a psychologist, "psychologically unprepared to do business." In degree, we are all victims of the acceleration of life today. The peril of personal and social disintegration that results can be overcome only through the recovery of the practice of disciplined introversion. The function of retreat is to provide for that interior retirement, in which the self can come to know and to unite in some measure both the conscious and unconscious sources of its being.

We have been describing our need for retreat's detachment in terms to do with certain more or less negative aspects of our nature. There is a further and more positive aspect of this need for us now to consider. This is the fact that our productive and creative powers spring up to their fullest possibility only as they are rooted in ground fallowed by detachment and repose. In a most elemental way, this fact is to be seen in our need for rest and sleep as the prerequisite for sound work or spontaneous pleasure or generous love. Much ingenuity is exercised nowadays on devising ways of reducing the length of our sleeping hours, as though they were at best a waste of time, which could be more profitably employed in activity. It is no longer

Macbeth, but our busyness that doth murder sleep.

Yet the witness of all creative action insists that the condition for creating is withdrawal on the part of the creator. "I have often asked," wrote Ranier Rilke, "whether the days we are compelled to be idle aren't the very ones we spend in deepest activity? Whether our actions themselves when they come later are not merely the last 'afterings' of a great movement that takes place in us on inactive days?" Paul Hindemith writes of the Chinese musical celebrity who was asked whether he intended to make his living as a traveling virtuoso, and who replied that, quite to the contrary, he would "take his horse and ride to a mountain far away from houses and men. There he would play his instrument and sing for his own enlightenment." Dr. Hindemith asks: "Instead of escaping one's own self by participating in another summer school, another refresher course, another series of informing lectures and concerts, would it not be advisable to do as this musician did—to go away from the pell-mell of public music and regenerate one's musical soul by communicating with the true spirit of music, with nature, with the universe?"

There is much to support Karl Jasper's judgment that our world today "has completely lost the faculty of creative repose." The world-encircling diplomat has no time to ponder statecraft. The church official finds only cursory moments to consider the program and the mission of the church, and scarcely any at all for meditation.

The late Dr. Neil E. Gordon of Johns Hopkins University came to the conclusion thirty years ago that science was getting too big, too hurried, too restrictive to encourage creative thinking. He gathered a small company of the best minds he knew and took them to a secluded island in the Chesapeake Bay for a week of rest, leisurely discussion and speculative thought. This was the beginning of the Gordon Research Conferences that have continued, with notable results, through the years following. Regretting the habit of scholars of throwing "facts at one another," a distinguished student of society told an audience of teachers and scientists that the scholar's study "should be a retreat as well as a workshop."

If such contemplative leisure and detachment are the indispensable condition for creative action in politics, art and science, can they be any less necessary for those who seek to enter into that most creative of all human activity—personal communion with God, with other people and with one's own selfhood?

If the purpose of retreat is communion, the nature of retreat must be found in that interior detachment through which that communion becomes possible.

(Continued in next issue)

THE PARADOX OF THE BEATITUDES

(Continued from page 11)

tions between experience and gospel teaching, the Beatitudes continue to proclaim that bereavement, humble permissiveness, spiritual hunger, acts of mercy, purity of heart and the experience of persecution are the main and primary conditions of true blessedness.

How can this be? I suggest that people who suffer in these circumstances may be considered blessed because they are most receptive to the goodness and power of God, most ready to be transformed and strengthened by God's spirit.

Every advance notwithstanding has its price. In being open to receive and to be grasped by the power of God we are left with least protection against the rawness of life. We are most vulnerable to the wounds and agonies of experience. The life of openness is a frontier existence with few if any companions to share its ruggedness.

Those who mourn feel bereft and lonely; meaning and hope have gone from life.

The merciful absorb into themselves the injustice, vengeance and hatred, the ignorance and meanness, the arrogance and unbending pride of others—attempting to return good for evil without hypocritical piety and self-righteousness.

The peacemakers, engaging in a thankless task, carry on amid disturbances and misconceptions, twisted concepts and bitter accusations, blind passions and insatiable destructiveness, terror and wild rumor—as they do their best to encourage objectivity, understanding, calmness and constructive alternatives.

The pure in heart, who see the potential goodness in each person beneath the actual ambiguities and corruptions, who rejoice only in another's success and never in his failures or misfortunes, have disciplined themselves to a singleness of purpose and commitment not to be distracted or obscured by the vain idolatries of our time.

Those who have learned to love their adversaries are possessed of a strength and courage such as only the most free and fearless of God's creatures have acquired.

The life of openness is then the life of faith, of confidence, but it is impossible apart from risk and suffering. The deeper the confidence, the greater the risk. The greater the risk we take the more vulnerable we let ourselves become. The finer the marriage relation, the more radical the sense of loss when it is terminated. The lover who mourns the passing of his beloved knows the abysmal depth of pure despair. The peacemaker may not be able to endure the strains involved in blunting the persistent thrusts and counterthrusts of his antagonists. The persecuted may crack up under the torture of abuse and the bleak pressures of isolation.

For many of us the openness of faith results in too much hurt and insecurity. Rather than go further into suffering we draw back into a life of closure—inside a shell for protection. Yet, in the life of openness, all closure is premature. Faith knows that in the last analysis no man-made security is adequate, however comforting in the short run it may be. Man's effort to provide his own security commits him to a career of self-defense, crippled by anxiety and consumed by fears.

Faith is, on the other hand, a recognition and acceptance of dependence upon God, which makes self-fulfillment possible through deep and unaffrighted openness. Here lies life's risk and vulnerability; here also lies our peace—the peace of trustful finitude.

The condition of openness is a state of blessedness because through it the great promises are given. The Beatitudes are but a variation on the theme found running all through the Gospels: "Seek and ye shall find; knock and it shall be opened unto you." The seeking is not so much a moral or religious striving as an active openness and receptivity. What is to be received is a gift already offered for our acceptance.

The Beatitudes are not descriptions, therefore, of rewards for righteous or religious conduct, nor assurances of God's favor because of the good grades we have achieved. Here is no *quid pro quo* contract or covenant with bonuses to those who have earned their reward.

No one is accepted by the gospel's rating because of his good conduct. All of us are accepted in spite of our behavior. What we receive depends on our openhearted willingness to trust the One who gives and to be thankful for his gracious gifts.

The Beatitudes, then, are promises to trustful men made by a faithful God. This being so, the promises cannot be in vain. They are not redeemable nor guaranteeable by society, however. The tendency of society, on the contrary, is to make us believe that the conditions of openness and blessedness that are so essential to the life of faith are purely subjective and therefore untrustworthy from the standpoint of life in the everyday.

Although man, to be sure, is made for community, the promises that belong to a condition of openness belie the normal yet opaque solidarity of our societal communities as we know them. The church is, ideally, just that sort of community in which the frontier experience of open receptivity is not only possible but normal.

But the wisdom of God is much too often taken to be foolishness even by the church. So if God's promises are to be fulfilled at all they must come perhaps most frequently

Continued on next page

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from outside the community—that is the church—set up initially to serve as a medium through which faithful people might receive them.

Yet what have we to fear? We can count in our time, as Paul counted in his, upon the promised blessedness. And we may say with him in open confidence: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."

LOCAL CONGREGATION

(Continued from page 10)

est harmony, thereby showing forth the genuine unity of the Spirit. The reverse position, with the congregation regarded as a propaganda and collecting outpost for some denominational program, is a misconception of the nature of the church.

However, the church is misconceived also when it seeks its own life, in the cause of rugged independence, at the expense of its nature as the assembly of Christ's coworkers. The only legitimate basis on which the congregation either adopts or rejects any program must be the Lordship of Christ over the church. The origin and end of any program are always in that fellowship in which we stand as called of God.

The program and task of the church at whatever level are the program and task of the local church and exist precisely for the purpose of the upbuilding of the local parish. The church is not so much an instrument of God as it is the fruit of his activity through Christ. In this local fellowship life is re-created—and only here. The church is in itself the mission of the church. The church's very nature is its mission, and that nature is expressed neither by servitude nor by defenses of independence.

The church as congregation has no resemblance to a collection of religiously minded persons who perhaps decide to do some benevolent work. Benevolence, missions, stewardship and evangelism are the very bone, tissue and blood of the church, which is in essence the blessed fellowship with one another in Christ.

In *I Peter* there is a remarkable conception of the church that at one sweep bears witness to the church and her task as indissoluble:

"Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For . . . you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." *(I Peter* 2:4, 5, 9, 10).

Here is expressed that unity of nature and purpose that we seek in bringing together the gospel and the program of the church. Here is stated clearly the single purpose of evangelism: to bring persons to Christ as members of his body. Stewardship meets evangelism, for we enter the household of faith as priests, as servants who offer sacrifice. Here is the climactic background of missions. For what purpose are we chosen, called holy, built into a household of faith? In order that, in the beauty of the light of a new life, we may declare to all men the wonderful deeds of Him who called us out of the loneliness of the self into the glory of his community.

The Lordship of Christ is the foundation of the church and his ministry is the joy and meaning of its life. This foundation is discovered and this meaning unfolded wherever two or three are gathered together in his name. This assembling is the only starting point for programs consistent with the relationship of Christ and his own. The New Testament proclaims this nature of the church, for the New Testament is itself the fruit of the local manifestations of Christ present in the midst of his people.

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OBITUARIES

EMORY DELMONT ALVORD, agricultural expert and missionary who formerly served under the auspices of the American Board, died May 6 in Southern Rhodesia. His age was 70.

Mr. Alvord was appointed by the American Board in 1918 and served at Mount Silinda until 1926 when he became director of the Department of Native Agriculture in Southern Rhodesia, a government post. His "gospel of the plow" or principles of soil conservation and scientific farming led to the government appointment. The British Government awarded him the Order of the British Empire in 1948 for this work.

Mr. Alvord retired from the Department of Agriculture in 1949 and was reinstated by the American Board. He served as principal of the Alvord Agricultural School at Chikore and from 1955 until his death was principal of the Marandelles School of Agriculture of the Methodist Mission. He leaves his widow and five children.

THE REV. DR. THOMAS H. BILLINGS of Hancock, N. H., a retired CC clergyman, died on April 12. His age was 78.

Dr. Billings was born in Lyn, Ontario, Canada. He was a graduate of Queen's University and Wesleyan Theological College in Montreal and received his Ph.D. degree from the University of Chicago. Dr. Billings taught at universities in Winnipeg, Chattanooga, Tenn., Montreal and Chicago.

His first active ministries were in the Unitarian church in Massachusetts. He served Second Congregational Church in Greenwich, Conn. and was ordained a CC minister at that time. Dr. Billings went to Hancock in 1949 and served churches in Hancock and Bennington until his retirement last summer. The Lenten School of Religion in Peterborough was largely his inspiration.

Dr. Billings leaves his widow, a son and several grandchildren.

THE REV. DR. JULIUS P. JAEGER, retired professor and a former CC minister, died on April 9 in Tacoma, Wash. Dr. Jaeger served churches in the Washington Conference prior to going to the College of Puget Sound. At the college, he was chairman of the English department. He was an active member of Pilgrim Church in Tacoma. He is survived by his widow.

THE REV. R. IRA GASS of Sunbury, Pa., retired E and R clergyman, died April 28

(Continued on next page)

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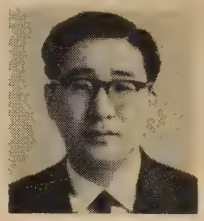

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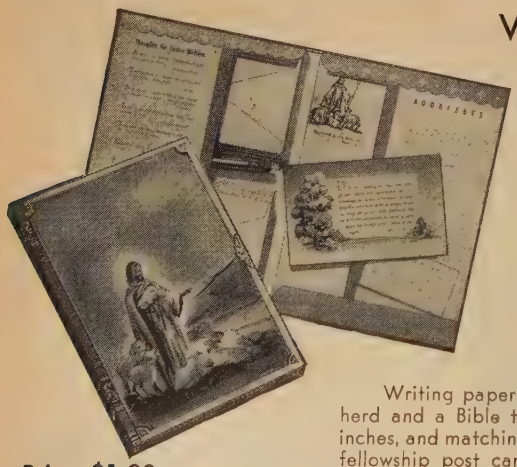
at the age of 83. Mr. Gass was educated at Valparaiso University and Lancaster Theological Seminary and was ordained in 1911. He spent his entire ministry in Pennsylvania. His widow, a son and two daughters survive him.

MRS. CAROLINE POST METCALF, widow of the Rev. John M. P. Metcalf, a CC clergyman, died April 20 in Pittsburgh, Pa. Mrs. Metcalf was 94. She was active in church and social organizations for more than thirty years in Washington, D. C. Her son survives her.

THE REV. WALTER OTT of Hampshire, Ill., pastor of the Harmony-Union Charge, North Illinois Synod (E and R), died April 26 at the age of 65. A graduate of Elmhurst College and Eden Theological Seminary, he was ordained in 1920 and served churches in Illinois, New York and Ohio. Surviving are his widow and one daughter.

Word has just been received of the death of PROF. KARL O. THOMPSON, a CC clergyman and professor at Case Institute of Technology, Cleveland, Ohio, on December 12.

A native of Springfield, Mass., Prof. Thompson graduated from Amherst College and Yale University Divinity School. He served churches in Michigan and Ohio before joining Case's faculty in 1914. He served for twenty-five years as Case librarian and secretary of the faculty. He leaves his widow and two sons.



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Church and Ministerial RECORD

E and R Address Changes

ANDERMAN JR., WILLIAM H., Tremont, to East Berlin, Pa., pastor of the East Berlin Charge.

BENDIT, PAUL D., Wells, to Lester Prairie, Minn., pastor of Evangelical Church.

BRIGHT JR., JAMES W., Lancaster, Pa., to 5898 S. First St., Arlington 4, Va., pastor of Bethel.

EDOM, FRANK E., St. Louis, Mo., to 6230 Lake Albano Ave., San Diego 19, Calif., pastor of Northmont Community.

HEINBUCH JR., JOHN, Milwaukee, Wis., to 612 State St., Ackley, Iowa, pastor of St. John's.

KOCH, R. DAVID, Temple, to 28 Pottsville St., Cressona, Pa., pastor of St. Mark's.

MASTER, ALVIN E., Meadville, to Elderton, Pa., pastor of the South Bend Charge.

MC DONALD, ROBERT S., Chicago, to 310 N. Evergreen St., Arlington Heights, Ill., pastor of St. John's.

MC PHERSON, ROBERT H., 33 S. Ellis St., Cape Girardeau, Mo., pastor of Christ Church (former chaplain).

PEXTON, THOMAS C., 10608 Shaker Blvd., Cleveland 4, Ohio, assistant pastor of First Hungarian (new).

POBANZ, PHILIP R., Pearl City, to Ursa, Ill. (retired).

PRIESTAF, DONALD F., Garden Dr., Mounted Route 26, Fond du Lac, Wis. (change of residence).

ROSENAU, JULIUS C., Wausau, Wis., to 2307 24th Ave., N., Minneapolis 11, Minn., pastor of St. John's.

ROSS, MYRON W., (M) Plymouth, Wis., to 55 N. Bompart Ave., Webster Groves 19, Missouri.

SCHNATHORST, FREDERICK W., Denver, Iowa, to 832 N. Spring St., Elgin, Ill. (retired).

TOBIAS, D. EMERSON, (E) Paramount, to 8137 Comolette Ave., Downey, Calif.

WINDHORST, ROBERT C., (E) Indianapolis, to Box 235, New Palestine, Ind.

Code: E— Emeriti, retired or disabled; M—Misionaries abroad or under appointment.

CC Calls

ANDERSON, BRUCE F., Yale University Divinity School, to First, Collinsville, Conn.

BELDAN JR., WILLIAM E., Andover Newton Theological School, to Williamstown and East Brookfield, Vt.

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CHARTIER, RICHARD E., Yale University Divinity School, to assistant, People's, Dover, Del.

CHRISTENSEN, CARL L., student, to Ivoryton, Conn.

DAVIS, JEANNETTE, to director of religious education, First, Reading, Mass.

DE LACY, RALPH E., Independent, to Union, Seeley, Calif.

EDGE, WILLIAM F., First, Meriden, Conn., to Plymouth, Milwaukee, Wis.

GREGORY, JOSEPH G., South Main St., Manchester, N. H., will also serve Bethany Chapel Community, Manchester.

JONES, ARTHUR J., and ROBINSON, JOHN E., England, to co-ministers, Centralia, Kan.

KELSEY, HERBERT O., Hartford Theological Seminary, to East Hartland, Conn.

LODER, JAMES, Harvard Divinity School, to North Christian, Fall River, Mass.

PETERSON JR., DEWEY A., Union, Winthrop, Mass., to First, Haverhill, Mass.

SANDERS, ARTHUR, Hampden, Mass., to chairman of youth department, First Community, Columbus, Ohio.

SIMPSON, JOHN N., Presbyterian, to Limerick and Limington, Me.

STEIDL, JOHN, Presbyterian, Yale University Divinity School, to assistant, First, East Haven, Conn.

STEVENSON, MARSHALL M., East Barrington, N. H., to Union, Bartlett, and Community, Jackson, N. H.

TALLY, R. EUGENE, Beulah and New Hope, N. C., to Third Avenue, Danville, Va.

THOMAS, J. LINCOLN, First, Boscawen, and United Community, Canterbury, N. H., to Campton, N. H.

TROTTIER, DOUGLAS R., Andover Newton Theological School, to Union, Greenfield, New Hampshire.

WOLFE, WILLIAM R., Plymouth, Conn., to Community, Stow, Ohio.

WOLFF, RICHARD A., Central, Lynn, Mass., to First, Bristol, Conn., September 1959.

WRIGHT, HAROLD J., Plainville, N. Y., to Union, Proctor, Vt.

CC Resignations

BALL, R. THEODORE, Temple, Me.

BOX, ROBERT, director of Christian education, Bay Shore, Long Beach, Calif.

COLEMAN, HAROLD R., Harpswell, Me.

DAVISON, OLIVER R., United Church of Canada, Cabot and Marshfield, Vt.

FISKE, ROLAND C. M., First, Los Angeles, California.

JACKSON, LEROY, student minister, Union, Seeley, Calif.

STEIN, J. RICHARD, Community, Cocoa Beach, Fla.

VANCE, ROBERT B., EUB, Old Community, San Diego, Calif.

YEE, JAMES B., associate, First, Phoenix, Ariz., August 31, 1959.

United Church Herald has received word that the Rev. George W. Shepherd has withdrawn his resignation and will remain at Central, Middleboro, Mass.

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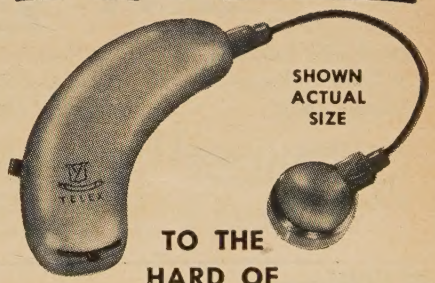

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E and R Installations

BANZHAF, RICHARD F., St. Paul's, Sumner, Iowa, April 26.

BEHLE, ALBERT H., St. Luke's, Independence, Mo., April 19.

BERGER, CARL W., as associate pastor, West Side Church, Cleveland, Ohio, April 26.

BRIGHT JR., JAMES W., Bethel, Arlington, Va., April 26.

ENGELSDORFER, DELVIN T., St. James, Dearborn, Mich., April 26.

GRAMS, HILTON E., Trinity, Brookfield, Wis., April 19.

KUETHER, RALPH L., Emanuel, Manchester, Mich., April 26.

RINDERKNECHT, HERBERT F., St. John's, Pana, Ill., April 19.

SCHROEDEL, MARTIN P., Little Farms, New Orleans, La., April 19.

WARSKOW, ROBERT C., Friedens, St. Charles, Mo., April 26.

CC Installations, Ordinations, Recognitions and Anniversaries

BALL, DWIGHT, recognition and installation, Community, North Palm Springs, Calif., April 26.

CAMPBELL, E. ALEXANDER, ordination, Horace Bushnell, Hartford, Conn., April 12.

CANTRELL, DONALD F., installation as associate and director of Christian education, Plainfield, N. J., April 12.

ERICKSON, BURTON E., installation, First, Concord, N. H., April 19.

FAIRFAX COUNTY, Annandale, Va., dedication, May 10.

FELLOWS, WARD, installation, Parkway United, St. Louis, Mo., April 18.

GETHSEMANE, Los Angeles, Calif., 50th anniversary, April 11.

HADLEY, W. BRUCE, installation, Oskaloosa, Iowa, April 19.

HIGHLAND, Calif., 75th anniversary, April 22.

JONES, EDWARD H., ordination, East Andover, N. H., May 4.

MAC LEOD JR., NORMAN M., installation, Second, New London, Conn., April 12.

MADDEN, RICHARD C., ordination, Claremont, Calif., April 15.

NEUMANN, MARGARET, commissioning service, First, Lodi, Calif., April 26.

OTTO, GEORGE W., installation, Broadmoor Community, Colorado Springs, Colo., April 12, and reception of the congregation into the Arkansas Valley Association.

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OWEN, GEORGE B., installation, Easton, Conn., April 12.

PATTERSON, ELMER L., installation, Wildemere Beach, Milford, Conn., April 5.

PLYMOUTH, Whittier, Calif., dedication, April 19.

REIDEL, WESLEY U., installation, First, Ft. Lauderdale, Fla., April 12.

SNESRUD, DWIGHT D., ordination and installation, Whiting, Iowa, April 19.

STRASBURG, FREDERICK R., installation, Union, East Bridgewater, Mass., April 12.

VORBA, EDWARD J., installation, Union, West Palm Beach, Fla., April 19.

WELCH, ALBERT W., installation, Hope, East Providence, R. I., April 12.

WOODBURY JR., ROBERT C., ordination, Poquonock, Conn., April 19.

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RNS

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